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Chronicle

Home News.—A long step toward settling the coal strike was taken on September 7, when the miners accepted the four points of Governor Pinchot, mentioned in our

The Coal Strike last issue, as a basis of further negotiation. This is taken as a great victory for the miners, and further negotiations were looked forward to with optimism. On September 1, the suspension of work in the three anthracite districts of Pennsylvania was complete and 158,000 miners were idle, with the exception of the 4,000 who remained on maintenance duty. On that day also the conference called by Governor Pinchot adjourned its sessions until September 5 to give each side time to consider further the compromise plan suggested by the Governor of Pennsylvania, acting as representative of the general public in the dispute. Meanwhile the strike proceeded with absolute peacefulness and quiet, and no disorder was reported. A piquant note was added to the situation when it was reported that all the saloons were closed in the districts for the duration of the strike. On September 5 the conferences were resumed, the miners and operators remaining in different rooms, and the Governor going to and fro between the two parties, carrying proposals and answers, in an effort to find a solution from which to

proceed to the framing of a new contract. On September 6 the operators announced to the Governor that they accepted the four points, but made it clear that they did it under duress, declaring their opinion that the proposed settlement was bad for both the public and the industry, and did not make for a permanent settlement. This declaration of the operators meant that they dropped their demand for arbitration of further disputes, a demand hotly denied by the miners. Consequently at three o'clock on September 7, the miners in their turn reported that both the sub-scale committee and the full scale committee had unanimously decided to accept the Governor's four points as a basis to resume negotiations in framing the new contract. At this point, three of the miners' original eleven demands at Atlantic City were looked upon as settled. The remaining eight remained to be considered. Mr. Pinchot declared that these did not offer any difficulty that could not be easily overcome. They refer chiefly to the manner in which the increase of wages shall be worked out, to certain technical details in the actual mining of coal, opening up of new seams, etc. As to the solution of these problems, which concern the industry as a whole, both sides were optimistic of success. On September 9, Governor Pinchot made public a letter to President Coolidge on the best way to avoid a rise in coal prices.

As said before, the miners regard the events of September 7 as a great victory. It gave them a ten per cent wage increase for all classes, the eight-hour day for the industry, an agreement to have the wage structure revised, and a promise that the operators will not make contracts with individual miners below the prescribed rates. This recognition of the general right of collective bargaining is practical recognition of the unions in all wage matters. The further recognition signified by the check-off is still denied to the unions. By the new wage increase, \$32,500,000 is added to the pay-roll in the whole industry. It is estimated that this increase will mean an extra sixty to seventy-five cents added to the cost of mining the ton of coal. If this increase is not taken from the profits of the operators, but is passed on to the public, it will mean an added dollar to the ton purchased retail by the consumer. The short suspension is not expected to have any effect on the supply of available coal, as the mines were left ready to resume mining at a day's notice, in most cases even the tools having been left in the pits. An important aspect of the dispute is the part played by the Governor of Pennsylvania, as the avowed exponent of

the public's rights, with the approval of the President.

Interesting figures that give an idea of the sources of the Government's income were made public when the preliminary statement of internal revenue collections for the

Source of Government Income fiscal year 1923 was made on September 2. The total of such revenue from all sources was \$2,261,745,227.57,

while in the preceding year it was \$3,197,451,083, a decrease of over \$500,000,000 from last year and of nearly two billions from 1921, when high rates and prosperity prevailed. This decrease is attributed chiefly to the revised tax-laws, which went fully into effect in the year just past. It is interesting to note that more than half of the sum for 1923, as in preceding years, was paid by four States, New York, Pennsylvania, Illinois and Michigan. Another interesting phenomenon is the fact that the repeal of the higher surtaxes has had the effect of inducing investors to take their money out of tax-exempt securities and put it into productive and taxable ventures. The income and profits taxes represent about 64 per cent of the total, and the miscellaneous taxes 36 per cent. The cost of collecting these taxes was about \$45,475,000, of which, however, about \$8,200,000 was for enforcing the prohibition law. This is about \$1.40 for each \$100 collected.

Italy.—The dispute between Italy and Greece developed an interesting situation when the latter country appealed to the League of Nations, now sitting in Geneva.

Dispute With Greece The representative of Greece, M. Politis, in an eloquent speech to the

Council, declared that Italy, by her signature to the Peace Treaties in each of which the League Covenant is an integral part, is bound to submit the controversy to the League for settlement. This attitude was backed up by the representative of England, Lord Robert Cecil, but disputed by the representative of Mussolini, who declared that the League Covenant covers only cases of real or threatened war. This, the Italians declared, is not the case in the present dispute, as Italy had no intention of making war, and was only holding Corfu as a guarantee for the fulfillment of the ultimatum of August 28. They further stated that this is in full accord with international practise, citing several cases in the past, notably France's occupation of the Ruhr, and our own occupation of Vera Cruz. With the exception of France, all the delegations at Geneva united in declaring the League's competence in the affair, and their determination to force the League to act in spite of Italy, as any other course, it was held, would imperil the League's prestige, and allow its enemies to proclaim its uselessness. France was in favor of handing the whole matter over to the Council of Ambassadors, under whose orders the murdered Italians were working. This view apparently won out. On September 6, the League declared that since there was no immediate danger of war, they would allow the matter to rest with the Ambassadors. On the next day, the Council of Am-

bassadors, which had sat continuously almost twelve hours, sent a note to Greece on its own account. This note is declared to be almost a repetition of the identical demands made by Mussolini. These are of two kinds, those of a moral nature, due immediately, and those of a material nature, due conditionally. The former include full salutes to the flags of the Allied nations, including Italy, and memorial services and military honors to the victims. The latter demands are subordinated to the results of an inquiry to be made, for which a board has been named, consisting of one French, one British, and one Italian member, with a Japanese president. Greece will deposit a sum of money in a foreign bank, as a warrant of her good faith, in the event of the inquiry turning against her. This solution seemed to be of a nature to satisfy everybody, and the Italian Ambassador at Paris hardly concealed his satisfaction after the conference. It also enabled Greece to do without loss of prestige what she felt she could not do with regard to the demands presented by Italy. The League of Nations also saves its face, for it is not confronted by the danger of being flouted by one of its own members, and yet the danger of war is averted through its suggestions being adopted.

A further disquieting element broke into the position of Italy, when sudden unrest manifested itself in Yugoslavia. Direct negotiations at Rome had been taking place between representatives of Italy and the Kingdom of the Serbs, Croats and Slovenes, on the still unsettled Fiume question. The details of the Treaty of Rapallo were left to a commission composed of members of both countries, and for nine months no decision was arrived at, when on August 8, Mussolini suddenly sent a letter to the Yugoslavs demanding a settlement before August 31. On this latter day a decision was agreed to by the Yugoslavs, and then Mussolini gave them till September 15 to ratify the agreement in Belgrade. Now in Belgrade a strong movement is manifesting itself not to agree to the decisions arrived at in Rome. This will mean another conflict of which no one can foresee the outcome. Greece notified the Powers that her Government stood ready to do what they demanded of her, if assurances were given that Italy would immediately evacuate Corfu. Italy also showed signs of acquiescing in the Ambassadors' solution of the quarrel. Grave fears, however, were expressed in many quarters that Italy would not evacuate Corfu, especially as she was demanding that Greece pay the cost of the occupation. In any event the danger of war is averted for the time.

Japan.—Later and more restrained dispatches concerning the seismic disturbances which occurred in the northeastern portions of the Island of Honsho,

The Earthquake Disaster indicate that this has been one of the most disastrous calamities of world history. Without any premonitory warning the first shock occurred on September 1, at

11.55 A. M. As far as can be determined its movement was successively vertical and horizontal, having as its center the vicinity of Tokio or Yokohama. The disturbances continued for several days, and on September 6 the Central Observatory reported that 1,029 distinct shocks had been felt but that the movement was progressively diminishing. The area affected by the earthquake is roughly estimated at 100 miles from North to South and 140 miles from East to West. Within this district there were five large cities, including Tokio and Yokohama, with a total population of approximately 7,000,000. Most of the property destruction was caused by the first great shock. Fire continued the ravages in the cities and villages, while a tidal wave submerged many of the villages along the coast. Official reports declare that over one-half of the metropolitan district of Tokio has been destroyed, and that low-lying areas have been almost completely wiped out. Many of the Government buildings, the Imperial Palace and the new Imperial Hotel withstood the shock, and credible authorities declare that the foreign district is nearly intact. No reports are available concerning the fate of the Catholic establishments, including the Jesuit University, in Tokio. For several days, the number of casualties could not be accurately ascertained. The later official Japanese statement, however, states that in Tokio, 35,000 were killed, 140,000 injured, and 350,000 rendered homeless. The dead in Yokohama are numbered at 23,000, including 200 foreigners, while the injured amount to 40,000. These figures are not complete, but indicate the numbers thus far ascertained. In the entire devastated area, the death roll may exceed 200,000.

Yokohama, the chief seaport of the Empire, with a population of 422,942, according to the report of the Japanese Home Office, was practically annihilated. The Catholic Church has been razed, and the French Orphanage, in which sixteen Sisters and 160 children perished, has been demolished. As a result of the earthquake, the geographical contour of the coast has been greatly changed. The volcanic Oshima Island, situated at the entrance to Tokio Bay, with its 10,000 inhabitants is thought to have been submerged and the island fortress in the Bonin group has disappeared, while a new island near the Izu Peninsula has appeared.

The Japanese Government took prompt action after the catastrophe and immediately called upon the unaffected areas to hurry relief supplies. Since no communication with the stricken districts was possible for several days, the lack of food and water increased the sufferings of the victims. The troops were immediately mobilized, furnished much needed protection, and cooperated in the relief and reconstruction work. Martial law has been established and severe penalties imposed for profiteering. A moratorium for

payment, limited to the zone of disaster, has been declared for thirty days from the date of the disaster. The principal banks of Tokio, including the Bank of Japan which holds the nation's gold reserve, were uninjured. This, together with the sound financial standing of Japan in foreign countries, will furnish a good basis for reconstruction work. The entire civilized world, upon receipt of the news of the disaster, quickly responded in relief efforts. An international committee, with headquarters at Kobe, was formed to direct relief operations. The United States was among the first to speed relief ships, and the popular subscriptions are far in excess of the \$5,000,000, placed as a minimum by the American Red Cross. New York City alone has gone beyond its quota of \$1,000,000 and the rest of the country has been equally generous. Though the full extent of Catholic losses has not yet been ascertained, available reports indicate that they have been excessive and that help is urgently required.

Russia.—Contradictory as are the reports of conditions in Russia in other matters, it seems quite certain that religious persecution is being carried on in full vigor.

Religious and Economic Conditions M. Richard Eaton, correspondent of the *Journal des Débats*, who has just been released after a three weeks' imprisonment by the Moscow authorities, writes:

Whilst in prison I learned the details of the anti-religious campaign, which is redolent of oriental cruelty. After the liberation of the Patriarch Tikhon, the Bolsheviks carried out reprisals which are comparable only to the persecution of the Christians by the Roman Emperors. The Bolsheviks are afraid of the eventual influence of the Patriarch Tikhon, and they are plotting the extermination of the ancient Church. Four hundred priests were exiled to Archangel, where they are sure to die of sickness or cold, since they have neither money nor proper clothing. Three hundred priests and all the Archbishops and Bishops, except eight, are imprisoned, accused of counter-revolutionary activities.

I saw, in the most deplorable conditions, old priests who had devoted all their lives to the service of others, sleeping on the bare ground in a miserable hovel. All they get is half a pound of black bread and some soup twice a day. Most of them are over sixty years of age. One of them who had been in a faint for more than half an hour was refused admittance to the hospital. At the daily exercise if they do not march sufficiently quickly, they are beaten by their guards and flung headlong into their cells. Yet their faith is remarkable.

I spoke with the only person who has had access to Archbishop Cieplak. For six months he has been imprisoned in a tiny cell. He is never allowed to go out, and all he gets is black bread and water.

Nor are these religious persecutions limited to ecclesiastics. All civil servants are forbidden to go to Mass, and one of my comrades, a Soviet civil servant of importance, was put into prison for having dared to attend Mass. The Last Sacraments are forbidden both in the hospitals and in the prisons, while religious instruction is also forbidden, even in the family. Half the churches in Moscow have been closed, while a third of the priests languish in prison.

In economic matters, however, according to the report of a committee of British business investigators, who

went to Russia recently to examine trading prospects, the country is in a more hopeful state. The Bolshevik Government is energetically striving to stabilize the currency and to preserve a favorable trade balance. The change from State control to private enterprise in Moscow is well advanced. Most of the shops are once more privately owned, and many of the factories are being conducted on a half-and-half basis. Mr. Baldwin, chairman of the committee, declared:

Russia is recovering. It is going to be a slow process, but I am very hopeful. A single bad harvest might upset everything, of course, yet there is a good sporting chance. I am infinitely more hopeful than I was when I went there.

The latest reports of the harvest, however, indicate that the outlook is not quite so sanguine. A chart published in an official Moscow newspaper shows that wide areas in the northeast and west are threatened with a complete shortage of grain. The deficit in the Crimea is conservatively quoted at fifty per cent of the requirements of the population. With this menace of famine once more hanging over millions of the Russian people, the Soviet Government has had to revise its optimistic estimates as to the amount of grain that can be exported "to break the ring of capitalist oppressors," as Soviet writers express it "by supplying food to the European peoples."

The Ruhr.—There is some hope at the present moment that the Ruhr struggle has reached its climax and that a settlement may not be impossible in the near future. Even

*Looking for End
of Ruhr War* increased French military activity in the Ruhr has been interpreted as an attempt to secure a still better foothold

previous to the coming negotiations. A wireless to the New York *Times* speaks of a revival of the rumors concerning French participation in the Rhenish Westphalian industries. It is further believed that Chancellor Stresemann is leaving nothing untried, save absolute abandonment of passive resistance, in order to reach an understanding, and there are certainly apparent reasons for the feeling that France is better disposed than at any previous time towards an effective settlement with the German Government. On the other hand no outward action has been taken and there is no illusion in this regard on the part of the Stresemann Government. The Stresemann organ, *Die Zeit*, while believing that it could detect favorable echoes from Paris to the suggestion of an economic understanding put forth by the German Chancellor in his Stuttgart speech, nevertheless took care to add:

The Chancellor's words signify no change in foreign political orientation of the German Government. Particularly, there is no thought of creating an economic bloc that might become dangerous to England. England knows that. The favorable comments by the English and French press are very agreeable reading in Germany, yet we are far from harboring optimism as to the results of the German proposal.

In any case, there is no change in French methods discernible at present, indicative that official France is inclined to a peaceable settlement of the conflict. On the contrary, the Rhineland Commission's last ordinances about a gold loan and the appointment

of officials indicate she is still employing tactics designed to force collapse. The Allies have so insistently demanded that Germany attempt to rehabilitate her finances that it is doubly astonishing to encounter the Allies' sabotage of any rehabilitation measure through a gold loan.

German Catholics, too, are still deeply aggrieved at the ordinance of the same Commission which, on July 12, prohibited the holding of the sixty-third Catholic Day, that

Suppression of Catholic Day was to have taken place at Cologne this year, and for which all preparations *Arraigned* had been made. In the protest given to the Catholic press by Prince zu Löwenstein, the Chairman of the Central Committee which had been appointed for this great national convention of Catholics throughout the German republic, the following statement is made in the name of the Catholics of Germany:

We German Catholics know that a serious injustice has been done to us and that our religious freedom has been suppressed by an unjustifiable and inexcusably arbitrary act, against which, in the hearing of all to whom right and liberty are sacred, we lift up a burning protest. We submit to material force, but we do not bow down our hearts before injustice.

Had the Rhineland Commission taken any pains to investigate the reports of former meetings, he explains, it would have found that the general conventions of German Catholics have ever been "a religious institution which has served in a preeminent way to deepen and enrich the inner life, and to build up the political and social structure in conformity with the principles of Holy Church and of mutual love among men." The motto selected for this particular convention had been that given to the world by Pope Pius XI: "The peace of Christ in the reign of Christ."

Peace was to be promoted by the meeting, peace in the family, peace among the classes and professions, peace between political parties, peace among nations. The Church as the power of peace and the guardian of peace—that was to be the slogan of the day. On the common ground of peace the Catholics of Germany wished to unite themselves with all men of good will.

Did the Rhineland Commission, the spokesman for German Catholics bitterly asks, see in the program of Pope Pius XI a danger to international peace and to the safety of States which consider the holding of German soil necessary as a pledge of their well-being? "Did they fear the Catholics of the occupied regions might have enjoyed a moment of spiritual consolation and refreshment in the union with their brethren, or was the command, like so many others, given merely to do all that is possible to bring pain to German hearts? We know not." In view of the preparations which German Catholics believe they had conscientiously made to carry out in this meeting the great program of the Pope for universal good will and peace among nations they consider the act of the Rhineland Commission as "absolutely hateful and tragic." One of the proposals in this meeting was to have been a transmission of sympathy to the Belgian people for their sufferings in the war and an expression of regret for the violation of Belgium's neutrality on the part of Germany.

The Conversion of the South

FLOYD KEELER

IT has become the fashion to accuse the South of ignorance, bigotry, race hatred, and prejudice; then to shrug one's shoulders and speak of the matter of its conversion to Catholicism as though nothing but a miracle could accomplish it. If the speaker is questioned further on the subject he will probably point to some of the utterances of Catholics who have gone thither, and will continue to draw conclusions which have even less regard for facts than what he had previously said. Such is the danger of hasty generalizations and most of those which are made concerning this section of our land are of that variety. If in this article I can clear away a few prejudices, present a few facts, and in some small measure contribute to the great purpose expressed in my title I shall be content.

Let me first present my qualifications for the task. I come of a family which has been prominent in Southern affairs, and I think I know the Southland. I know its attitude towards the Catholic Church and what reasons it alleges for that attitude. And, though my family never shared in the common feeling, we have lived in the midst of it and heard it on all sides. Moreover, my own submission to the Catholic Church is recent enough so that my memory of things in this regard is still keen.

The South presents three problems, the problem of the conversion of its white population, the problem of Catholicizing the Negro, and the problem created by the relations of the two races. Though they are distinct problems and each different, they are so intertwined that no one can be solved without the others, and he who disregards any step in the solution of any of the three is doomed to failure in all of them. This is, to my mind, the principal reason why the South is not converted today. In other words, our Southern white population is, in large measure, still aggressively Protestant and rabidly anti-Catholic because so many Northern Catholics, coming thither for the very laudable purpose of doing mission work among the Negroes, have pursued their work with little or no regard for the problem of the relation between the races, or have assumed that the Southern white man is bound to be wrong in his attitude towards the black man, and have not failed to say so.

The result has been that they have antagonized the very people who could do them the most good, namely, the higher classes of the whites; they have not been successful in reaching the colored man, and they have left the field with conditions worse than before their entrance to it, relations always delicate, strained almost to the breaking point, and the native Southern white Catholic

disheartened and hurt. We must get a better perspective if we ever intend to do anything in this region, and this can be had only by facing facts. Let us then face them squarely.

The settlement of the South was made upon aristocratic or class lines. The gradations of old-world society took much deeper root here than they did in the North, where "democracy" in its original sense, was more the rule and where all felt themselves more or less on a level. This probably was so, because our Northern pioneers did happen to be of a more homogeneous stock than those of the South. In the latter region social origins varied and the classes were transplanted to this side of the Atlantic when the settlement was made. There were the "landed gentry," not a few of whom had titles in colonial times, and all of whom were possessed of plantations and plentiful revenues. The Father of His Country was one of the best specimens of these. Then, there were the "overseer" class, whose title shows their position, men of some ability, but without lands, who had the active care of the great estates. Lower in the social scale still were the "poor whites," settled mostly in the mountains, descendants of the "redemptioners" for the most part, a clan of highlanders, separate, suspicious of their "flatwoods" neighbors and in no wise received as social equals by them. Then there was, of course, the Negro.

Each of these had his place in the scheme of things, and few dared overstep the line. The Negro, being a slave, and so in no danger of doing such overstepping, had certain privileges and intimacies, allowed only to one's personal associates, which were utterly denied the "poor white" or the family of the overseer, who might by some turn of fortune's wheel be raised to the position of what the Negro called "half-strainers" or even in time become "quality" itself. The old time Negro, be it remembered, held himself above all these lower strata of white society, denominated them "white trash" and felt that his master's rank was his own. A recognition of this is essential to a knowledge of the South and its problems.

Except in a few isolated spots Protestantism was the religion of practically every one in the South. It was active, God-fearing and orthodox in its belief in the Trinity, in the Divinity of Christ, in the Person and Work of the Holy Ghost. It was defective, of course, in its recognition of the Church and inclined, generally, towards Calvinism in theology, and in practical matters. The different denominations were separated as much by social lines as by doctrinal ones. I have known places where this was so eminently true that one could distinguish the members

of the four principal sects in a town simply by their general manner and appearance! It was this social gradation which made the Negro principally Baptist, with Methodism next in order, a condition which exists to this day. All the white people, except Catholic slave-owners and some Episcopalians, entirely acquiesced in this condition. These two exceptions noted, did as a rule see to it that their slaves had Christian baptism and were in due time admitted to all Christian rights and privileges. In Southern Catholic churches before the Civil War black and white worshiped together in perfect harmony, and knelt at the same altar rail.

With the close of the conflict, however, came a vast change in the social structure of the South, and in its religious problems. No longer could black and white mingle freely as of old, each sure of his place in the social scheme. Made a full-fledged citizen overnight the Negro often mistook his political enfranchisement for social status with disastrous results to himself. The white man, seeing the danger thus created, and knowing that it was deliberately fostered by individuals of the "carpet-bagger" type, to protect himself, withdrew the support which his recently freed slave so sorely needed, and thus was created our third problem, the relation between the races, a problem never accurately defined, always liable to misunderstanding, difficult to maintain and fraught with all sorts of dangers. And it is our chief problem today. One needs wisdom, which is a Gift of the Holy Ghost, to deal with it wisely, and I do not claim to have any panacea, but I do beg my readers to give consideration to the brief attempt at a solution which I am offering. I believe I represent the majority of Southern Catholics in what I am saying.

The conversion of the South to Catholicism can be fully accomplished only by priests of its own people. This is equally true of both black and white, and so long as the colored man in the South must be ministered to solely by white priests he will not become Catholic in large numbers, and so long as the Southern white must turn for Catholicism to priests of European or even of Northern origin he will not be persuaded that Catholicism is a thing for him. I am not belittling the devotion of those who are giving us what we have, and who have given themselves freely to black and white, but I am saying that the time is near when a "native" priesthood of the two races must be had. Hence a movement which looks towards the erection of seminaries for the young colored man is one which ought to have the support of every right-thinking Catholic everywhere. But the methods pursued or the policies outlined should not be subject to criticism by those whose knowledge is superficial and who merely stand out and give advice. Give money, give prayers and leave those who know how to work out the problem.

As I have said, the Southern white man must have Southern white priests to bring him to the True Fold. This will take time but it is the only way. A start is being made and as such men are trained they should be placed

in strategic points where they may have the largest influence and kept there. Here again is where the North has an opportunity to help, by assisting the Southern Bishops to finance such "year-round missions," if I may so designate them, and help them to keep their most promising vocations from the South's "first families," where they can be most useful. With such priests, men of good family connections, which counts largely, sympathetic with the viewpoint of their neighbors, consecrated and earnest in their desire for the conversion of their friends, the feat will be accomplished.

White and black must nowadays be separated as completely as possible both in religious ministrations and in social ones. It is even true in many places of business matters. It makes no difference whether this seems sound in theory or not. It is absolutely essential in practise. It is a closed question and anyone who attempts to open it dooms himself to utter uselessness. Nor is it profitable to lay it to race-hatred. Southerners do not hate the Negro, they are fonder of him than their Northern brethren are, but the separation laws and the separation plans they believe to be the only workable ones. It would take a whole paper the length of this one to tell why, but it is so.

So my plea is that we give the South, not slurs, but sympathy, not carping criticism but careful study, a chance to work out her vast threefold problem in her own way. Meanwhile, we can all pray for priests, Southern men, white and black, to minister to their respective races, we can all pray the Holy Ghost to enlighten us all as to what is best, and we can make a firm resolution that we will at least do nothing which shall hinder the bringing of what is without question the most deeply religious section of our land into a full knowledge of the Will of Christ and to the acceptance of the One True Church which He established for the inclusion of all races of men who dwell on the face of the whole earth, and in which there is "neither Greek, nor barbarian, bond nor free," but a new creature. May our long afflicted Southland be led into the possession of all truth!

The Drama Guild Goes Abroad

MICHAEL LINDEN

ANNOUNCEMENT that the Catholic Drama Guild of America has sent a representative abroad to study the European stage has met with some rather caustic comment from the American Catholic press.

In this blunder, says one editor, the delegate is merely emphasizing the work of other American play producers. For blunder it is. It can only eventuate in the same scandal in the drama that has recently come to light in art; some Americans, with more sense than judgment, bought (at fabulous prices, of course) some so-called works of art. They have been pretty well proven to have been frauds. So with plays. Why the craze for things European?

Now the Catholic Drama Guild is a very young organization. It is a very lucky and ambitious youngster, to judge by its activities in the first few months of its exist-

ence, but still, being hardly out of swaddling clothes, it can hardly be expected to have those qualities of wisdom and prudence that only age and experience can bring. If it is a cautious youngster, it will listen with a willing ear and take heed of the words of advice which well-meaning elders can give it.

Yet there is such a thing as being fascinated with the daring and enthusiasm of youth. The aim of the Drama Guild, as announced in AMERICA a few months ago, is to aid in the development of a truly Christian stage in these United States. It means to accomplish this not after the manner of the Catholic Theater Movement, which through its White List of plays has for several years exercised a salutary influence among American Catholics, but by building up a new theater movement, a little theater, if you please, in which a truly Christian art may have representation before cultured Christian people.

To accomplish this the guiding spirits of the Drama Guild are seeking plastic material; the plastic material that is usually found among the young. For if American Catholics seek to build up a Christian stage and to win back to their own people that love of the drama which an astute professional tells us is being lost because Catholics have grown suspicious of the vitiated commercial stage and are falling from the ranks of theater-goers, then it is among the rising generation that the work must be done.

It is for that reason that the Drama Guild seeks to draw into its ranks particularly the young men and the young women of our Catholic colleges and academies and to stimulate them with a love of the Christian idealism of the stage against a day when the lure of commercialism shall surge about them. It is for that reason the Guild displays a vital interest in such constructive work as that being done in the "playshop" conducted at Fordham University by the Rev. Robert I. Gannon, S.J., or in the classes of Brother Leo, F.S.C. at St. Mary's College in Oakland, or at the University Theater on the campus at Santa Clara.

Similarly the Guild is seeking to implant its ideals among the thousands of Catholic young people who yearly join the ranks of the devotees of that most fascinating of indoor diversions, amateur theatricals. And when it is considered that there are approximately two thousand dramatic organizations functioning under Catholic Church auspices in the United States, yielding, it is estimated, an annual revenue of more than \$2,000,000, the field is found to be no small one. If the Guild can exert a real influence in this field and if it remains true to its announced aims, it can and should do mighty things. For these young people, today out of school or college and tomorrow graduated from the parish dramatic club into family life or the exigencies of the business world, may, in the years to come, develop into a Catholic theater-going public that will make the future of a truly Christian stage no idle dream.

That American Catholics have excellent European

models on which to pattern such a work, even a superficial study of the European drama movements of the past few years will testify.

It was with the same ideal that within the last decade a little group of French artists and dramatists, lacking neither courage nor devotion, set about to reconquer the French drama for Christianity. Prominent among them were Paul Claudel, whose remarkable mystical drama, "The Tidings Brought to Mary," was one of the outstanding presentations of New York last season. Henri Ghéon, Alfred Poizat, Jacques Debout and Vincent d'Indy, the last the composer of the celebrated opera, "The Legend of St. Christopher," were among the group.

At the outset these men faced a tremendous task. The French theater, as that able critic, Maurice Brillant, pointed out, had fallen to low estate.

The descent, he wrote in 1921, seems to have been particularly rapid in the last few years. Art and morals have fallen in a parallel movement. Platitude and banality, conventionalism and licentiousness have been uppermost. There has been every year more lack of true artistic originality.

The keynote of the movement to win back the stage was sounded by M. Ghéon, in one of his characteristically vigorous utterances.

We accept all too readily, he wrote, that the theater should be nothing more than a profane pleasure and that it should at the same time avoid all religious subjects and all religious viewpoints. In doing so we are making a fatal mistake. I believe, with M. Claudel, that it is high time for Catholic writers to reintegrate their faith with their art, or better still to place the one in dependence on the other until faith brings back the influence of the old mystery plays and the traditional truth and beauty of the Middle Ages. That same tradition invites us to put once more a Christian spirit into the theater and to use for good a tribune which the greater part of our modern writers abuse to preach evil.

It was not necessary, as M. Ghéon pointed out, in this Christian renaissance, to make dramatic art merely a means of sermonizing. The theater is after all the theater. People go there to be amused, and to be inspired and educated. But their amusement no less in America than in France, should be clean and elevating amusement, their inspiration should be the inspiration of the pure and lofty, their education should be founded on the solid philosophy of truth and virtue.

As to proper subjects for artistic plays on which to build up a truly Christian theater, M. Ghéon pointed out that they were numerous.

The field, he wrote, is immense, and although we are somewhat ashamed to confess it, it is practically unexplored. What resources there are in the Bible, in the New Testament, in the lives of the saints! What resources in the histories of the Christian nations of the world! What resources in simple Catholic psychology, the richest and most subtle of all psychology, which has given place today to a sort of physio-psychology that is altogether barbarous.

It was under such stimulus that the Christian dramatic renaissance of France began. To conquer the thoroughly commercialized stage was impossible. It was necessary to seek for audiences sincerely imbued with the Catholic

viewpoint; it was necessary to build up a truly Catholic theater. The result has been the foundation of such institutions as the *Bon Théâtre* on the Quay at Passy, where excellent productions are given under favorable conditions and the Passion Theater at Nancy, organized under the direction of the Abbe Petit.

Meanwhile the study of the theater was stimulated by lectures and drama-conferences, to which were attracted increasingly large numbers of the intellectually inclined. M. Gaston Baty, in a series of articles in *Les Lettres*, developed the idea of a Christian theater which furnished great stimulation to the movement generally and M. Robert Vallery-Radot rendered service no less important in a series of drama-conferences. The movement was further influenced by the formation of amateur groups, which not only seemed to multiply in the land, but to become increasingly capable in adapting themselves to the exigencies of stagecraft.

The themes selected by this new school of French dramatists for their presentations were characteristic of the spirit in which they worked. For the most part they were stories that were the common heritage of the Christian world in the Middle Ages or original conceptions permeated with a deep sense of mysticism. Such was "L'Annonce Faite à Marie" of M. Claudel. Such was "Le Pauvre sous l'Escalier" of M. Ghéon, a drama built on the legend of St. Alexis, of which the critics declared, "In its psychology it is a daughter of the XVIIth century; it is at one time both subtle and very human and above all there hovers the spirit and atmosphere of the Divine." Such was "Le Pendu Dépendu," in which M. Ghéon has builded on the beautiful Golden Legend. Both M. Ghéon and M. Poizat have given the French stage a "Mystère de Sainte Cécile." M. Jean Variot has builded on an old Alsatian legend for "La Rose de Roseim" and other writers, like M. René Morax, have sought biblical inspiration for their dramas.

The increasing prestige of the theater movement under Catholic auspices found a happy response generally in French literary and intellectual circles. The relation of the theater to the life of the people was made one of the principal subjects of discussion at the annual gathering of French Catholic writers and at one of the annual week's sessions a whole day was given over to the consideration of the drama, a part of the program being the presentation of an original play by M. Ghéon.

Thus by the exercise of courageous independence and by dint of diligent effort, the French Catholic dramatists have made themselves a force that is destined to grow more and more powerful as the years advance. Surely, they have furnished a brilliant example to American Catholics, struggling with the same problems and seeking a way out of the darkness. The reconquest of the theater in France and the development of an enthusiasm for the best in stagecraft were not a miracle. They were the result of carefully laid plans and indomitable courage and devo-

tion. Certainly such qualities are not lacking among American Catholics. And given the example of their fellow-Catholics on the other side of the ocean to guide them, the founders of the Drama Guild may feel assured that with the exercise of these qualities their work will not be fruitless.

John Doe on Evolution

ROBERT E. SHORTALL

SYSTEM is an obsession of the human intellect. Man is born with it. Man's reason confronted with any set of facts will immediately set to work formulating a system to explain the inter-relationship and origin of such facts. On such obsession thrive the astrologists, palmists, phrenologists, card readers, dream interpreters, etc. This obsession of system seems to follow two laws. We call them laws for lack of a better term. The first law is that all things in nature are inter-related, and the second law is that all things have a common origin.

John Doe, at a very early age, was very much shocked when he was first informed that *man* is an *animal*. From the date of receiving that information until the present writing, he has never ceased pondering on that stupendous fact. The obsession to formulate a universal system incited him to determine man's, the animal's, relation to the other animals, and also to all the other forms of life existing on this globe. Every fact of life which he observed gave cause for deep thought.

Some of the things he observed were helpful, others were confusing. He observed the meat of animals hung up in the butcher shop for sale for consumption by man, also an animal. He observed an officer of a society for the prevention of cruelty to animals stopping the pain of an injured horse by shooting a bullet into its brain. He observed in numerous store-windows sticky sheets of paper on which thousands of insects were writhing in a slow, lingering death, and he remembered that his professor at college had explained the making of a microphone, so delicately attuned, that one could hear the death cries of insects so entangled in their mucilaginous agony. In his mind questions would arise. Did that animal, horse, feel its suffering more than that insect, fly? And if so, why? If not, why the sympathy for the animal, horse, and none for the insect, fly? Did the size of the horse or his former usefulness to man have any bearing on the question? In fact, the questions which were suggested by John Doe's observations seemed endless.

John became very desirous of seeking light, so, going to the nearest library he discovered that there were shelf-loads of books on the subject. These books intensified his craving to formulate a system. He was convinced there was a system. All things were related and had a common origin. He read books by "scientists" on evolution and the origin of life, and on the transition of

inorganic matter through "intermediate steps" to actual life. His mind was satisfied. Of course there were difficulties and problems which required further study, but they were inconsequential. Lions, hippopotami, insects, fish, birds, etc., fit somewhere into the system, he felt, but just where or how he could not at that moment determine. But he was absolutely convinced, beyond a possibility of a doubt, that man and the ape had common ancestors. The similarity in looks was alone sufficient to convince any thinking person of that fact. How far back those common ancestry lived was a question in regard to which the "scientists" differed widely, and which John in his new-found wisdom made no serious attempt to solve.

But just determining the relationship between man and the ape did not satisfy John's craving for a universal system. He knew that no system could be satisfactory to his mind which did not explain the inter-relationship of all life and its common origin. All living things must be in that system, like all nations in the League of Nations. He knew that behind man's and the ape's common ancestor were earlier common ancestors from which originated collaterally other forms of life, until he realized that common origin of all life must be discovered in a life cell living in the primeval slime. And of course as no inorganic matter ever germinated into a live cell except in the primeval slime, therefore, he felt that there also must be found the life cell from which developed the lily, potato, spinach, egg plant, maple tree, oak, cocoanut, and other plants and trees.

So the origin of all life was definitely placed in the swamps. The next step in the discovery of the universal system was the examination of the primeval slime. Of course there was no specimen of the slime to analyze, but man's intellect (which, by the way, originated in that slime) could easily understand what that slime must have been. Originally the earth was a ball of fire, but in time the earth had cooled down, and the ashes, gases and water collected in places and combined into a green slime. It follows, furthermore, by logical reasoning, that the earth was the first fact in the system of evolution that included the earth and everything thereon.

John felt proud of his mental acumen that could understand such a vast and wonderful system. In a spirit of mental exultation he breathed the word "eureka" up into the heavens and—in alarm his mind stopped, he observed the sun hurtling its hot rays upon the earth. A great question arose in his mind! Surely no system could be considered complete which did not include the sun and the moon and the innumerable stars and planets! Again, that intellect (which originated in the primeval slime) began to think thoughts, and immediately John had the answer to the question which he had set himself so earnestly to solve.

As above stated, John's reason told him that all systems require first, the inter-relation of parts, and second, a

common origin. Therefore it followed that the earth, the moon, the sun and all the innumerable stars and planets were once part of one vast molten mass which, as it went rushing through endless space, cast off particles of its own substance to form the other members of the firmament. It took John scarcely a moment to dismiss the thought that possibly the missing link was on one of the other planets. His mind went on to other questions. Of what did the molten mass consist? Why, of course, gases and atoms engaged in endless chemical action and reaction at a frightful heat. And from whence came the gases and atoms? Why, of course, "Nature." Everything comes from Nature.

John Doe goes to Church on Sunday. He even contributes to the society for distributing Bibles to the unenlightened, these having the right, in theory at least, to interpret the Book of Genesis according to the determination of their own judgment. Doubtless there is a question whether John is really and truly a "scientist." Roughly defined, "science" is the sum total of man's knowledge, and a "scientist" is an intellectual repository of the entire sum total. Some people hint that some "scientists" include in that sum total the system of the origin of life which was formulated by John Doe's thinking, and they even dare to assert that they will not believe in that system until they are shown better proof than the present exhibit of teeth, bones, hair and blood tests. Needless to say such doubters are still thinking in terms of the "dark ages" and have not kept pace with the progress of modern thought. As every careful student knows, the statements by "scientists" on evolution must be accepted by us at once before any proof is offered. The careful student knows, on the word of eminent scientists, that "thousands of facts" prove that the system is sound. Then once we believe in the system we do not need to worry about proof. Let the other fellows worry.

Galileo Again

REV. A. L. CORTIE, S.J., D.Sc., F.R.A.S.

Director of the Stonyhurst College Observatory

FROM what sources do some American and English men of science draw their information regarding the history of science? This question is prompted by the recent pronouncements of two distinguished American scientists, the one a zoologist, and the other an astronomer, regarding the case of Galileo. Professor H. H. Lane, in his work on "Evolution and Christian Faith" (Princeton University Press, 1923), tells us that Galileo, after 1632, "was thrown into prison, [and] treated with all the severity which his remorseless persecutors could devise, for the remaining ten years of his life."

When, in May, 1922, in company with the other delegates to the International Astronomical Union, I was privileged to visit the beautiful villa at Arcetri, to which

Galileo was confined after the second trial at Rome, and where he was able to do some of his best scientific work undisturbed by the turmoil of controversy, I could not help pointing out to some of my astronomical friends that this was one of the prisons of the Inquisition, of which we heard so much in popular accounts of the trial and condemnation of the illustrious savant. The other was the palace at Rome of the then Tuscan ambassador, Guicciardini. This same ambassador in one of his dispatches gives us the origin of the celebrated trial. Galileo, as all historians are agreed, was a truculent and a hot-headed controversialist. His controversy was mainly with the Aristotelians, a purely domestic quarrel, and to get the upper hand of his opponents, and in spite of the advice of his many friends, ecclesiastics of high standing among them, not to raise the question, he "demanded that the Pope and the Holy Office should declare the Copernican system to be founded on the Bible." He wrote memorial after memorial. Paul V, wearied with his importunities, decreed that the controversy should be determined in a Congregation, and having sent for Cardinal Bellarmine, ordered him to bring it immediately before the Holy Office.

But before we proceed let us hear the astronomer, my good friend, Dr. G. E. Hale, Director of the Mount Wilson Observatory. In a recent article on "The Depths of the Universe" he writes:

On the night of the 7th of January, in the year 1610, Galileo just directed his telescope towards Jupiter. In doing so he literally took his life in his hands. Ten years earlier Giordano Bruno, disciple and public expositor of Copernicus, had been burned at the stake in Rome. The agents of the Inquisition with unrelaxed vigilance still watched eagerly for new victims among those who ventured to question their doctrines. Galileo had already taught the Copernican theory; he was now about to demonstrate it beyond room for doubt.

The first part of the above quotation is historically false, derived probably second-hand, from that untrustworthy guide Draper, in his book "Conflict Between Religion and Science." The second part is astronomically incorrect.

In a letter from Cardinal Bellarmine to the Carmelite friar, Foscarini, one of Galileo's friends, dated April 12, 1615, he wrote:

If a true demonstration should be found that the sun is placed at the center of the world, and the earth in the third heaven, and that the sun does not turn round the earth, but the latter round the former, then it will be necessary to proceed with great prudence in the explanation of Scripture, which seems to say the contrary, and rather to avow that we have not understood it, than to declare a demonstrated fact false.

Now the Cardinals of the Congregation, so far as proofs of Copernicanism were concerned, had to rely on the opinions of their scientific assessors. What rigid proofs, in the then state of scientific knowledge, could Galileo adduce in support of his contention that the Copernican system was founded on Holy Scripture? The only proofs that were brought forward were the analogy of the system of Jupiter's satellites, the moon-like phases of Venus, and the

simplicity with which the theory accounted for the observed movements of the planets. The other alleged proofs from the tides and from the earth's magnetism were worthless. On the other side was the apparent authority of the words of Holy Scripture, which ordinarily must be interpreted literally unless a rigid proof could be furnished to the contrary; the universal experience of mankind, which seemed to attest that the earth was immovable, while sun, moon, and stars moved round it; and the Ptolemaic system, which for centuries had explained in a satisfactory manner the apparent movements of the planets.

No rigid proof of the Copernican system was possible until the discovery of the aberration of light by Bradley in 1726, a century after the time of Galileo. Such eminent scientific men as Tycho Brahe and Bacon rejected the theory, and Descartes would not admit the system as proved. In these circumstances and according to the scientific knowledge of this time, what else could the Congregation do but declare, according to the formularies of the Court, that the Copernican system was heretical, in the sense that it controverted the literal and obvious meaning of Scripture? According to the standard of rigid proof the Copernican system was "false and absurd philosophically, inasmuch as it expressly contradicts the doctrines of Holy Scripture."

We must carefully notice the proviso and the restriction. Let me make use of an analogy drawn from the former practise of our English Courts to make the matter clear. The court of King's Bench was originally constituted to judge cases pertaining to the King's peace. To widen its jurisdiction, all classes of injuries, even actions for breach of contract, had to be interpreted as acts of violence, even though the litigants were otherwise peaceful citizens. Similarly, the Holy Office had, by its procedure, to consider any case submitted to it with reference to heresy and orthodoxy. Had Galileo been content to teach Copernicanism as a scientific hypothesis, he would not have been interfered with, and he would have spared himself much trouble and anxiety. The great work of Copernicus (1543), written by a Churchman, was dedicated to a Pope, Paul III; none of the Roman Congregations found any fault with it, until Galileo stirred up trouble by his obstinate wrong-headedness, and (Whewell, History of the Inductive Sciences. I. 418, ed. 1847), "lectures in support of the heliocentric doctrine were delivered in the ecclesiastical colleges."

What was the conduct of Galileo after his first citation? Instead of teaching the Copernican system as a scientific hypothesis, after a most generous reception in Rome in 1624 by his friend Pope Urban VIII, he returned to Florence, and in his famous Dialogue lampooned his benefactor, and was guilty of gross contempt of court. For such egregious conduct an English or American judge would rightly commit a man to prison. Galileo had as a penance to recite certain prayers, and was sent into re-

tirement to the lovely villa pleasantly located at Arcetri.

And now with regard to what Professor H. H. Lane calls the severity of his "remorseless persecutors." We will rebut the charge by quoting the opinions of scientific men who have studied the history of the case, and in order to be entirely free from bias, these writers shall be non-Catholics. Whewell in his "History of the Inductive Sciences" (loc. cit. pp. 425-6) says:

The persecutors of Galileo are still held up to the scorn and aversion of mankind; although, as we have seen, they did not act until it seemed that their position compelled them to do so, and then proceeded with all the gentleness and moderation which were compatible with judicial forms.

The testimony of Sir David Brewster (*Martyrs of Science*, p. 88) is that "during the whole of the trial Galileo was treated with the most marked indulgence." And he assents to the fact also (loc. cit. p. 58) that Galileo wanted to confound his many adversaries, the mathematicians, and the Aristotelians, by showing that Scripture was on his side. "We heartily wish," wrote the late Professor A. de Morgan, also a non-Catholic (*English Encyclopaedia* "Motion of the Earth"), "all persecutions, Catholic and Protestant, had been as honest and as mild." And Huxley tells us that, when in Italy, he had made a study of the question, and had come to the conclusion ("Life and Letters" ii. 424), that "the Pope and the Cardinals had rather the best of it."

And with regard to Dr. Hale's assertion that Galileo "was about to demonstrate it [the Copernican system] beyond room for doubt" let us hear the eminent mathematician, Professor A. de Morgan (*Companion to the British Almanack*, 1855 p. 21):

By investing Copernicus with a system which requires Galileo, Kepler, and Newton to explain it and their pupils to understand it, the modern astronomer refers the want of immediate acceptance of the system to ignorance, prejudice, and over-adherence to antiquity. No doubt all these things can be traced; but the ignorance was of a kind which belonged equally to the partisans and to the opponents, and which fairly imposed on the propounder of the system the onus of meeting arguments, which, in the period we speak of, *he did not and could not meet*.

Now, we ask, is it not time that this old bogey of the case of Galileo were entirely expunged from scientific literature, as an example of the intolerance of the Catholic Church, and of her supposed opposition to the progress of scientific research? We do not deny that Galileo was angered by the intolerant opposition of the Aristotelians. Nor do we deny that the illustrious Florentine suffered much mental distress and anxiety on account of his troubles, largely, if not entirely of his own seeking. Nor do we deny that the Congregation made a mistake, as subsequent discoveries proved, though not a mistake of principle as an ecclesiastical tribunal. "The Papal power," wrote de Morgan (loc. cit.) "must on the whole have been moderately used in matters of philosophy, if we may judge by the great stress laid on this one case of Galileo." Cardinal Newman characterized it as "the one stock argument."

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

A Mistake Corrected

To the Editor of AMERICA:

In the article appearing in AMERICA for September 1, "Parents the School and the State," I find the following paragraph:

In a clause added to the Bill of Rights of Kentucky some thirty years ago at the instance of the Hon. Edward J. McDermott, the Commonwealth provides that no man shall ever "be compelled to send his child to any school to which he is constitutionally opposed," etc.

The word which I have italicized "constitutionally" is an evident misprint for "conscientiously"—which is quite a different matter.

R. W. B.
Boston.

San Francisco's Chinatown Mission

To the Editor of AMERICA:

I read with much interest in your issue of August 4 the item under the caption, "Charity towards the American Chinaman." It has occurred to me that possibly the Catholics of New York might get some useful hints, and be more inspired to help Father Caralt, chairman of the Chinatown Mission Committee, if they knew what their fellow Catholics on this side of the continent are doing for the Chinaman in his first home in the United States.

The Paulist Fathers have as their parish church the old Cathedral of San Francisco, affectionately known by the name of "Old St. Mary's," and as their parish school the St. Mary's Chinese Mission School, which has some 600 or more pupils. The school is under the very able charge of Father E. Bradley, C.S.P., who has but recently returned from China, where he sought to perfect himself in Chinese. He now is able to speak fluently and preach in that tongue.

For nearly a decade the Paulists have been laboring among the Chinese, and for the past few years they have had the invaluable assistance of the Sisters of St. Joseph. The latter conduct a day school of six or more classes, including a kindergarten. I do not know how many pupils they have this year, but probably over 400. They give a complete grammar and primary school training in English, and teach both girls and boys.

Their school hours are from 9 a. m. to 3 p. m. Two hours later there is a Chinese school, taught by Catholic Chinese in Chinese and dealing with Chinese subjects. There must be some 200 pupils in that school. Many of the children attend both the Sisters' and the Chinese schools. At 7.30 p. m., when the Chinese school is dismissed, there is a night school, taught by gentlemen and ladies, voluntarily and without compensation.

One of the teachers, Mr. Archie Chrisolm, has been teaching for nine years. He lives five or six miles from the school, and during the day is employed in an automobile establishment as a mechanic. I mention that fact because, as he is well advanced in years, his example should be a stimulant to New Yorkers to go and do likewise. Regardless of weather or personal fatigue this genuine disciple of Catholic charity is on hand to perform his self-imposed duties. The ladies are nearly all employed during the day, and like Mr. Chrisolm do not spare themselves for charity's sake. They teach about sixty to seventy-five pupils.

The school building which is the handsomest building in Chinatown, is the contribution of Mrs. Welch, who has now gone to her reward. Besides accommodations for the classes it contains a lovely little chapel, offices, a large auditorium and a play-yard for the children. The Sisters live in the upper stories of an adjoining house.

What is the result of all these educational efforts? Twice last year there were Baptisms of Chinese ranging from babies in arms to adults in the sixties and seventies. On the first occasion the

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number of persons to be baptized was so large that four priests were required to perform the Baptismal ceremony. The second time six priests were needed. Since then there have been numerous Baptisms, numbering as many as thirty or forty in a day. One old man came and said he wanted to be a Catholic. With him his wife and I think seven or perhaps ten children were all baptized together. There are many other cases of similar character. Annually the Archbishop confirms the Chinese, and First Communions occur with notable frequency. I understand some of the girls are developing religious vocations and at least three boys aspire to the priesthood. They serve Mass, and two of them are making their high school studies this year under the auspices of the Jesuit Fathers at St. Ignatius School in San Francisco. In ten years, if things continue as they are progressing today, Father Bradley and his Sisters will have made San Francisco Chinatown Catholic. Mass is said every Sunday and holy day and in fact every morning in the Chinese chapel. On Sundays it is crowded and a large number go to Communion. Benediction is equally well attended every Sunday evening. The music and singing, including a violin accompaniment to the organ, which is played by one of the Sisters, are by the pupils, who sing very well in both Latin and English.

So much for the spiritual side of the work of Father Bradley. The secular is no less encouraging. The pupils give entertainments twice a year in English, at Christmas and at the close of the school year. Archbishop Hanna declares it is the most wonderful and interesting of the yearly school commencements that he attends. The children learn music readily, and cover all the mathematical and other classes as well as the English students. They seem to be tireless in attending classes, some following the lessons in all three schools, which means practically twelve hours of schooling.

What San Francisco has done, New York can easily duplicate. There should be no difficulty in getting Sisters (practically a necessity for successful work) and possibly the Paulists or some other Congregation or Order can find a rival to emulate Father Bradley. The night school, which is very important, can be taught by volunteer laymen, as in our case. To New York Catholics therefore San Francisco Catholics say: "Go forth and do likewise. The missionary field is at your door, why do you not gather in the harvest?"

San Francisco.

FITZHUGH.

"Sniffers" and "Needlepushers"*To the Editor of AMERICA:*

The issue of AMERICA for August 11 carried an article of mine captioned "Sniffers and Needlepushers." The article was a modest attempt at a brief survey of the narcotic problem, and contained statements that might challenge criticism.

In the article I maintained with Dr. Hollander that "normal persons rarely have recourse to 'dope' and rarely become addicts." Since making this statement I have read a substantiation in an excellent book, fresh from the press. The book is entitled "Crime, Abnormal Minds and the Law," and is written by two such authorities as Dr. Ernest Bryant Hoag and Dr. Edward Huntington Williams. In chapter XII of this work the authors deal with "The Drug Addict," and they make the following assertions:

Now, in point of fact, the vast majority of opiate addicts present an abnormal mental and physical condition closely akin in many respects to the condition known as insanity. . . . It is not medical men alone, however, who believe that narcotic addiction is often the result of an abnormal mental state, not merely a "bad habit." The veteran officers of the law eventually reach this conclusion, almost without exception. . . . The opiate addict, like the psychopath, is usually an abnormal individual. But in most instances his physical and mental abnormalities are not apparent to casual observation so long as his system is supplied with the sustaining quantity of the drug. In fact, he often is first a psychopath and second an addict.

Concerning the number of addicts in the United States, in

prison and at large, Dr. Lawrence Kolb supported his contention that the number is grossly exaggerated by arguing from the amount of "dope" available for distribution. He is ably upheld by Dr. Thomas S. Blair of Philadelphia, who also maintains that the popular estimate of the number of addicts is preposterous. He bases his conviction on the amount of "dope" imported into the United States in a given year. This, together with the proximate amount smuggled in, and allowing for liberal additions, would not be sufficient to supply the urgent demands of one million habitual drug users. "No one knows," he writes, "how many addicts to narcotic drugs there are in the United States. There are far too many, but let us not exaggerate as most propaganda literature does."

The above was written before I had the great pleasure of reading "K. A. M.'s" comments on my article. I merely wish to add that I by no means asserted or implied that "all addicts end in State or Federal prisons." In fact, I explicitly stated that "dope" using is much more prevalent among respectable members of society who never see the inside of a prison. Secondly, I am surprised that a writer of such evident experience and ability as "K. A. M." should stoop to quote Joseph Fishman as an authority. "Crucibles of Crime" is a piece of cheap sensationalism that fails to carry conviction. In the pages of AMERICA some months ago I refuted some of the absurd statements found in Fishman's book.

Baltimore.

JOSEPH J. AYD, S.J.

The Menace of Vivisection*To the Editor of AMERICA:*

In the article in AMERICA for July 21 on "The Menace of Vivisection," by C. H. Robson, I find the idea expressed throughout that vivisection has done no good. If the writer of that contribution believes that Dr. Hurwitt, in his "vivisectionist article," did not sufficiently prove his so-called "sweeping statements," then the following data, taken from the Army and the Board of Health reports will substantiate them.

Mr. Robson cited the *Medical Journal* for December, 1922, where Dr. J. Bruce McCreary of the State Department of Health said:

Active as have been our efforts to control diphtheria through laboratory study and diagnosis, isolation of cases and carriers, free anti-toxin and immunization by anti-toxin, the morbidity figures and death rate remain about the same.

To cast no reflection, however, on Dr. J. Bruce McCreary's knowledge, I ask him to recall that the experimentation by vivisection cut the death rate in nineteen European and American cities from 79.9 per cent per 100,000 population in 1894, when anti-toxin treatment first began, to 19 deaths per 100,000 in 1905, and that since that time the dread of the disease has almost reached its nadir. Again he writes:

What little improvement there has been in the tuberculosis situation has been owing to better housing, education of the public, superior sanitary conditions, open air treatment; vivisectional medicine has given us nothing of the slightest value in its cure.

This, however, is rather a sweeping statement and it would seem that the writer forgot that vivisection was the first to discover that tuberculosis was contagious. The famous discovery of Koch has cut down tuberculosis from fifty to thirty per cent. And we might add here the reason for our National Board of Health that has insisted on the sanitary conditions that have been enforced. In 1878, no fewer than 16,000 deaths resulted from yellow fever that was common in the United States at the time, with an economic loss of some \$100,000,000.00. By vivisectional experimentation on dogs the mosquito was found to carry the germs and although Lazear was bitten by one of the mosquitoes and lost his life five days afterwards, Walter Reed perfected the theory and the National Board of Health came into existence.

With regard to typhoid, the German army in the Franco-Prus-

sian War had 73,346 cases, about ten per cent of the average strength. The Civil War army of the Potomac in four years, from July, 1862, to June, 1866, had 57,000 cases and 53,000 deaths. Then vaccine was discovered and perfected by Gaffky in 1884 and further perfected by Widal in 1888, by Write in 1896-1897, and by Major Russel in 1909. Animals were indispensable to the standardization of vaccine. The result was that in the World War the United States army, protected by anti-typhoid vaccine and therefore immunized, had only 3,756 cases. Although the men were billeted in unsanitary conditions that were favorable to the disease, for instance at Chateau-Thierry, where they had to encamp on territory evacuated by the Germans that was rotten with the dead bodies of horses and men, pools of human waste and myriads of flies, yet of those 3,756 cases which occurred between September, 1917, and May 2, 1919, there were only 213 deaths. If this fact is not a glowing testimony to vivisection I do not know what is.

There are countless other facts which could be set down as triumphs of vivisection, but let these suffice, since Mr. Robson mentioned only the above.

Although vivisection has been vigorously opposed, can the anti-vivisectionists show any result that has accrued to humanity by their efforts? Nothing can be shown to their advantage. The only positive result they can show is an expenditure of over \$500,000.00 in Great Britain alone to conduct a campaign of abuse and misrepresentation.

I wonder if Mr. Robson should be attacked by diphtheria or lockjaw would he waive all medical knowledge of the cure, obtained by vivisection? His first act would be to apply for anti-toxin.

If such men as these would stay the hands of men who have made abdominal surgery, surgery of the brain, chest, heart, lungs, and aorta possible, who have reduced the death rate in ovariotomy and found a cure and protection for innocent wives and unborn children and for the community at large from syphilis by 606 Salvarsan and 909, and who may in future banish the terrors of infantile paralysis and scarlet fever and measles from our children, and of cancer from the whole human race, if these men hinder such efforts and do all they can to prohibit them, are they to be considered "benefactors of humanity"?

Woodstock.

HARRY C. MACLEOD, S.J.

Christians As Evolutionists

To the Editor of AMERICA:

Much good might be done if answers were vouchsafed to persons who, in appearing over-bigoted, may really be indirectly asking for the truth. The answer should be direct and straightforward. The writer's duty involves the scanning of all sorts of papers, and, among them, a late issue of the *Crucible*, a four-page, anti-religious sheet, contained a brief article by Dr. A. A. Snow in reply to a Catholic who failed to sign his name to his letter. As Dr. Snow did not quote his Catholic correspondent at length, this open reply need only touch the chief points in his article; and AMERICA may be good enough to pass on this answer for what it may be worth:

Dear Dr. Snow:—I have just read your article, "Christians as Evolutionists" in the *Crucible* of August 5, anent a Catholic gentleman who forgot to sign his name. It was probably only an oversight. At any rate, I am a Catholic and intend to sign my name; yet I think facts speak for themselves regardless of the person who states them, and besides the *Crucible* and its foremost writers do not always quote correspondents as accurately as they might.

It seems to me that I have read some articles by you that have had some reasoning of a logical sort, but you will please pardon me if I say that it seems to me that this one of August 5 lacks much of that quality. For example, your question: "But who are the brainy church members in the Catholic Church who dare think for themselves?"

This year, in every part of the world, by both Catholics and

non-Catholics, the centennial of Pasteur is being celebrated by a succession of events quite unusual. He is acknowledged to be the greatest scientist and benefactor of the human race in the nineteenth century. He was a Catholic. He thought for himself in his own specialties. His discoveries amounted to a scientific revolution.

Now, from Wassmann back to Christopher Columbus I could give you, or you could search out for yourself, hundreds of names of Catholics covering every branch of science, who have thought for themselves, taken the initiative and worked out their specialties to results, making demonstration of them, as facts, which is real science. Science is not fatuous speculation as some seem to suppose. Columbus was probably the greatest of discoverers. Copernicus gave us modern astronomy. Albertus Magnus was the first to classify fossils in rocks. Gregor Mendel was among the very foremost of botanists as Pasteur was among biologists. Volta and Marconi are names to conjure with in electricity. There is no science without distinguished Catholic names. In the sciences and arts today no countries excel France and Italy, and in most cases their scientists are, as those above were, Catholics. You should know this—and knowing it, should not ask a question which either implies ignorance or deception.

As to evolution, Catholics do not say it is impossible, because one of their foremost postulates is that "with God all things are possible," and that He could do His creating in any manner He chose, revealing His method just in so far as He deemed it best to stimulate investigation, mental development and knowledge in men. On the other hand, most Catholics do not find evolution, as it is recklessly promoted today, to be reasonable in itself, nor consistent with all the known facts. Materialistic evolution, excluding God, is without any basis at all. It has no feet to stand on.

1. It does not propose any original cause.
2. It does not define its own process.
3. It does not postulate any purpose or final result.
4. It is a theory of assumptions, supported by fictions, intended to make excuses for materialistic views and moral irresponsibility.

5. Geology and fossil history show that extant life is today what it was at the time of its first geologic deposits, whether Paleozoic, Mesozoic or Neozoic; hence, it has not evolved.

6. Design, plan, harmony—yes, these are apparent, but not in support of materialistic evolution. They connote intelligence, power and benignity, and in themselves should be a sufficient refutation of materialistic evolution.

On top of all this, we find that those men who are carrying on a propaganda for evolution, Socialism and materialism, bring themselves and even a whole country, such as Russia, for a time at least, to Bolshevism, which puts selfish license in place of civil liberty and promotes moral obloquy in place of order, protection, decency and equity.

If evolution is so true, and evolutionists sincere, and if progress is the motive of evolution, why are they not setting their affections on higher and nobler things instead of going back to the methods of cavemen and then proceeding to establish their affinity to apes and oysters? Not only is their theory all wrong, but they have disclosed only too clearly through the Russian Communists that their motive is all wrong, too.

Taking it for granted that you mean to be honest in your opinions and are willing to change them in so far as the facts necessitate, I can only ask you to change your mind with regard to your question, quoted near the beginning of this reply, and to examine evolution, pro and con, with a view to arriving at the truth.

You have my permission to publish my letter and signature in the *Crucible* if you wish, so long as it is used in its entirety. Sincerity and honesty are to be respected whether they are found with a Catholic or a materialist.

False theories, like bigotry, die hard, and both at the present time are widespread and being actively propagated. In season and out of season, therefore, we must counter their attacks, but particularly at this time. It is true the most virulent sheets are not the most influential, as they reveal their own mental unbalance too plainly, yet even these at times must be noticed, not because they influence others than those who wish to be influenced by them, but because the truth has a world mission and ever sees in its present enemies its possible friends of a future date.

Garrison, N. Y.

J. A. M. RICHEY.

September 15, 1923

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, SEPTEMBER 15, 1923

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A Plea for Japan

WHILE holiday crowds were enjoying their Labor Day week's end, word came of the awful catastrophe that had laid waste the two cities of Nippon. The extent of the devastation is difficult to realize. Press reports day by day have confirmed the first news that carried to a startled world the fact that Japan had been afflicted as no nation in history has been afflicted. Sorrow and suffering are hers today in acute and terrible form.

It is with no misgivings then that AMERICA appeals to its readers to render help to this afflicted people. The generosity and Catholic charity of AMERICA readers during the years since the armistice, terrible years for the peoples of war-ravaged Europe, have made it possible to give bread to the hungry, and shelter to those who were homeless and in need. The charity fund established by AMERICA, supported by the voluntary offerings of AMERICA readers, has been the Voice of Christ speaking kindness and help, amid the din of hatred and recrimination that has cursed the European nations since the din of slaughter died down. Convents, hospitals, homes for the aged, and the orphan, and the many innocent victims of the war have seen new hope in the darkness of their sorrow and have been rescued from crushing despair. In small sums and large, AMERICA readers have answered the cry of suffering Europe. They will answer the cry of afflicted Japan.

For Japan has a special claim on American Catholics. Her Catholicism has been tried in the fires of persecution. She has written a glorious page in Church history. Long before Perry carried the flag of this country to the isolated Japanese, Xavier had carried the message of salvation, and preached the cross of Christ to these children of the

Orient. It was in 1549. In two and a half years he made almost three thousand converts and organized the Jesuit mission. In 1582 the Japanese Catholics sent an embassy to the Pope. In 1595 the Dominican, Augustinian and Franciscan missions were begun. After fifty years of peace a persecution started that lasted forty years. Churches were destroyed and all the missionaries were banished or killed. In 1640 a law was passed forbidding any Christian under pain of death to set foot in Japan, and cutting off the empire from the rest of the world.

On March 17, 1865, six years after Townsend Harris, the first American ambassador, had proclaimed Japan's first treaty with the outside world, Father Petitjean, a priest of the Paris Foreign Mission Society, discovered thousands of Japanese Catholics who had kept the Faith for 225 years, without priest, or church, or public worship. On August 31 of the present year, there were in Japan an Apostolic Delegate, an Archbishop and several bishops, Japanese priests, Brothers, and Sisters, five orders of Religious men, and five of Religious women, two foreign missionary societies, and a Catholic population of 75,000. On September 1 came the earthquake.

Radio Religion and Its Effects

RELIGION by radio, or the latest method of prolonging a machine-made sanctity free of cost, is apparently causing consternation among an increasing number of the Protestant clergy. Church services, their people find, can just as well be had in bed with the late Sunday morning coffee, as in the church edifice. Quite cleverly a writer in the Toronto *Mail and Express* says on this score:

Religion by radio is a great convenience. The first outlay is the last cost—there is not the nuisance of the Church's incessant reminder of what you owe. If you don't like one preacher you can switch to another; and when the sermon is over you can turn on the perfectly wonderful 'cellist from Saltville, Ill.

Radio religion has its value for the preacher, too. Formerly, when people began to absent themselves from the church because they didn't like the preacher, they hadn't very much to take up their time, and so they began to simmer and ferment over the preacher's shortcomings, and then to plot his resignation. But now they leave him in peace, with his friends and empty pews.

Such clergy have no right to complain; they have themselves taught the people to do what they do. The people pay no heed to the clergy? Yes, they do—they learn their wrong ideas about religion from them. Protestant ministers have at last convinced their people that religion consists in hearing; that the emotions aroused by hearing are the main element in the life of the soul; and that, having heard, they have kept the whole law.

There are some verses in the Bible which ought to be forgotten for a while. One of them is "Faith cometh by hearing." Faith does come by hearing, in the sense St. Paul meant: "How shall they believe in Him of whom they have not heard?" But neither Our Lord nor St. Paul intended that faith should end simply in coming, but that it should also abide and grow. There is more to the religious life than hearing the verbal proclamation of the Gospel, "He that heareth these words of mine, and doeth

them"—there is, then, something to be done, as well as heard.

Very different from this conception of the Church service as "a semi-sacred vaudeville performance" is "the old-fashioned and rather Romish idea," he finds, that one goes to church not only "to be done to, but to do, to offer a sacrifice of praise and thanksgiving, of money and time and thought and devotion." In other words the Reformation doctrine of salvation by faith alone is not adequate. Catholics know moreover that radio religion can be no substitute for the unbloody sacrifice which Christ instituted for an everlasting commemoration of Himself, but for them too the habitual "listening in" on Protestant sermons and Church services, as a matter of pure curiosity, can not be without its own evil effects.

Historians and Anti-Historians

ALL Americans who take part in the controversies of the day can be reduced to two classes, the Historians and the Anti-historians. Whether they be editorial writers, special-feature writers, political correspondents, Senators or Congressmen, you can, if you scrutinize their written or their spoken word, tell immediately to which class they belong. Either they take their root in the soil of American life and American history, or they are merely foreign and exotic growths, brought in from abroad, with no reference to yesterday and no surety of being here tomorrow. On the very manner in which they attack their subject, they betray themselves for what they are. Progress, they all stand for that, but for some it is a progress that carries on from the past, for the others it is a progress that "just grows," that starts here and now, and comes from outside.

Hilaire Belloc, in an article reprinted in the *Catholic Mind* for September 8, writes these striking sentences:

History is the memory of the State and at the same time the object-lesson of politics. It is by true history that men know what they really are. False history must make them think themselves different from what they really are. By history is the continuity of the State preserved and its character determined.

Mr. Belloc, it is true, applies these sound truths to the question of religious historical controversies. They are equally applicable to our political and economic controversies. "By history is the continuity of the State preserved and its true character determined." Those who approach our pressing national problems mindful of our history, are those who ensure our continuity as Americans, and preserve our true character. The only defense that can be made for those who ignore our American antecedents, is that they honestly think that those antecedents are bad and need changing.

Now it is a striking fact, but a fact that any one can verify by taking up the catalogues, that the majority of our Universities have as professors men who received their education in continental Universities. In those

Universities there is taught a political philosophy that has no relation to American history. Those who imbibed these continental theories came back and wrote them up and handed them on to the younger men, who in turn are becoming our legislators and leaders of political thought. In the matter of American questions calling for American solutions, these men are the Anti-historians. For these men the central State is supreme and the source of all authority, and all individual rights are subordinated to it; for them the State is the source of all the rights that anyone possesses, and there is no natural right given man directly by his Creator. This is not American history. It is not American thought, it is something of today brought from the outside and grafted on to our life, it is something foreign to it.

It is not true that history should not be propaganda. It is propaganda, propaganda for the truth, and American history is propaganda for American truth. The only way to secure American solutions for American problems is to study American history. The only way to apply the Historians' solution to American problems, is to apply them on American lines. "History is the memory of the State, and at the same time the object-lesson of politics." The school-question, immigration, the threatened invasion of States' rights, the growing disregard for the Constitution, none of these problems can be solved aright by the Anti-historians, the interlopers in the continuity of our country, but only by the Historians, that is by those who want us to know and remain what we really are. Your Historians are your only one hundred per cent Americans.

Football and Education

THE football season is full upon us. While there have been no big games as yet and Americans are still unenlightened as to the results of the present baseball season, there is no reason to doubt that football is very much to the fore. It has become a great national interest and in many ways it has an all-year season. For there is spring practise, and late summer practise and then the battle period. After this the sport writers have to spend a long time in entertaining their readers with stories about plays and players, reflecting philosophically on the past and prophesying the future. All this means of course that there is a big public vastly interested. And while we call baseball our national game it is by no means unchallenged in its position of eminence.

However there is this difference between the two games; the colleges sponsor football while baseball is a business managed by business men. So far professional football has not been a successful business venture. But the game has been a very successful business venture for the colleges, and therein lies its danger. Football receipts are no longer reckoned in hundreds, and in many colleges football finances the other sports. When a sport reaches

such a height there is every reason to fear that it will lose its proper place as a sport and become a business with certain sport qualities attached to it.

The ideal place for football to occupy in college life will be attained when the varsity team is made up of the best players from the different class teams winning their letters in open competition. This would mean a system of intramural athletics that would do much to eliminate commercialism in sport. What a splendid thing it would be if our Catholic colleges took the lead in inaugurating such a system! The college brave enough to originate it of course could not successfully compete with other college teams as they are now made up. This would mean indignant protests probably on the part of some alumni who seem to believe that their alma mater owes them a creditable football team above anything else. But it would also mean cleaner athletics, better intellectual

standards and a more interested and contented student body.

Everyone interested in our colleges has been pleased with their athletic successes. It is a delightful thing to read of a small college with only a few hundred students to draw from meeting and defeating colleges that can draw from thousands. But there are other things more delightful still. Has there accompanied the athletic development of the last twenty years a corresponding development in intellectual enthusiasm, and in spiritual enthusiasm? "See how our boys read, notice the way they crowd the library. How ambitious they are to gain admission into the college sodality, how splendid their voluntary attendance at Mass and frequent Communion. They are keen young Americans not only physically but mentally and morally." But are they? If they are not they are merely attending college, they are not being educated.

Literature

Ireland's Literary Renaissance

THERE is no spontaneous generation in literature. History is our Pasteur for that truth. Reynolds, the painter, declared that to discard all imitation would be to keep art forever in its infancy and it was Reynolds made the profound remark that the artist who does not imitate others, imitates himself and becomes monotonous. He becomes standardized and stereotyped, we should say today. Quintilian, while warning that no art makes progress solely by imitation, asserts, however, that imitation is a great part of all art. Great literary movements begin in translation, which is reproduction, not imitation. Omitting primitive literatures which no one can any longer talk confidently about until all the graves of the past have been opened, the birth of other literatures can be traced back to translations. Nationality will inspire and national subjects will furnish the material, but the artistic form must be inherited, or, as Reynolds saw, be infantile. A desire to build and an adjacent quarry will not rear a building unless another building has preceded. From Livius Andronicus, translating the Greek epics for the Latins, down to Standish O'Grady translating Irish epics for the Anglo-Celts all literary renaissances seem to have begun in translations.

Contact with a foreign literature is novel and stimulating. Inbreeding of ideas, as Reynolds saw, is as deadening in art, as inbreeding of blood is in biology. Greek has furnished forms and ideals to modern literatures. Quintilian claimed for Latin originality in satire only, and even that claim is dubious. The latest literary renaissance in Ireland has invented no new art form. It is strongest where its Celtic models were strongest, in poetry; it is weakest in the novel, if you refuse to include as Ernest Boyd does, not only Banim, Griffin, Lover and Lever, but

also Sommerville and Ross, Sheehan, Birmingham, whose models were the English novelists.

James Joyce, whom Boyd heralds as the inventor of a new art form, does not represent an advance at all. Joyce has undoubtedly great powers, but he has used his tremendous imagination for details in mere accumulation, not in selection or suggestion. Even his panegyrist bows at the catalog of the "Dublin tramways and the precision of a guide-book in explaining how the city obtains its water supply." "The final chapter, for instance, is a reverie of forty-two pages without any kind of punctuation except the break of paragraphs." "Seven hundred and twenty-five quarto pages cover the events of less than twenty-four hours." If these things represent art, then a telephone-directory is an epic; the sifting of a city's sewer is a symphony, and the gathering of the metropolitan garbage and its dumping into the sea instead of its indexing and pigeonholing, are responsible for the long-delayed appearance of the great American novel. Joyce has "jazzed" the novel.

Literary renaissances begotten by nationality transform national traditions with the help of traditional art-forms. The great writers of the movement rethink, reimagine, re-interpret traditions; they color everything with their personality; they are original. Is there such a thing as national originality and can it be expressed in formulas? Livingstone has tried to do this for the Periclean age in "Greek Genius and Its Meaning to Us," and Weise attempted something similar for the Latins in "Language and Character of the Roman People." Matthew Arnold is the leading critical exponent of this method. He has dissected and labeled and pertinently sampled Homeric and Celtic literature. Boyd, discussing the literary renaissance of Ireland, is skeptical of formulas, though he cannot

escape a practise so congenial to man's mind. He feels perhaps that the art which can be formulated is already stereotyped and conventionalized.

Beyond the fairies and distinctly Irish topics like Deirdre, which would seem obligatory to all Irish writers, and beyond some Celtic idioms, which Dr. Joyce has studied and Douglas Hyde exemplified in his translations and which Synge has extended in his plays, there are not many qualities that may be exclusively attributed to Anglo-Irish writers. Celtic melancholy is found in Griffin and Moore and permeates the *Triumph of Failure*, which Canon Sheehan thought his best story. Irish music has always had the lament song side by side with the dance song and the lullaby. This last is tinged with melancholy. If the generation of Lover conventionalized Irish humor, the moderns have conventionalized Irish melancholy and have put into it Russian and German traits. Real Irish sadness is like Homeric sadness intense and pervading, but it is not pessimistic, not made depressing with conscious or concealed cynicism, and utterly unlike its most recent literary manifestations. True Irish sadness is relieved by brave humor.

"Celtic mysticism" has shared with "Celtic melancholy" as an original and native formula, but mysticism is derived, not distinctive. Yeats drew from Shelley and Swedenborg and Boehme, and Russell (Æ) with his group went to theosophy, to pantheism and the East. Bearing on mysticism, there are two common functions of the intellectual imagination, one of which is exercised in resemblance, the other in detail. Metaphor, synecdoche and metonymy, found in all languages, are technical terms for the common products of these functions. When resemblance is conventionalized, there is a symbol which might be defined as a conventional allegory. Irish literature of the penal period used many such symbols, Dark Rosaleen for Ireland, the Blackbird for the Pretender. Yeats has tried without much success to extend this symbolism, but from its very nature it cannot be extended far. Such symbols give mysteriousness to literature, and by many mystery and mysticism are confounded. Symbolism is not exclusively Celtic.

When, again, the imagination suggests a resemblance that is vague and remote, there occurs something which also goes by the name of mysticism. Of this class are George Russell's descriptions: "twilight, a timid fawn"; "twilight, a blossom grey"; "dusk, a pearl-grey river"; "withers once more the old blue flower of day." Homer and the Greeks in general have little of this vagueness, "The rosy-fingered dawn" is already stereotyped and almost a proper name in Homer and has few parallels. Aeschylus with his "unnumbered laugh of the sea" and many passages of Sophocles' choruses would pass for Celtic mysticism in this sense. Hebrew and in general Eastern literature are the prototypes of this mysticism. True mysticism is in reality close and intimate contact with God and with the divine. Spiritual experiences must

necessarily be clothed in analogies or resemblances, and all natural likenesses are vague and remote when applied to God. The Bible, Eastern literature in general and Dante with their symbolism and misty analogies are mystical in this sense. Homer's Inferno and Virgil's and Milton's give but slight sense of the vague vastness found in Dante.

The other common use of the imagination, in giving detail, contributes also to literary mysticism. When details give the idea of vastness or when they suggest the whole remotely, the literary imagination will produce results akin to mysticism. Such suggestive vastness is not confined to the Celts. Francis Thompson is full of it and even the crystal clearness of Homer approaches it, in his summary descriptions like, "Full many a shadowy mountain and the echoing sea," "Foam and blood and bodies of dead men," "The sound of flutes and pipes and the noise of men."

With some bolder personification, passages like these would be truly Ossianic and Celtic. Perhaps Homer was a Celt. His red-haired heroes were certainly not the dark Semitics. The Bible gives the same idea of vastness by touching a few high points in the scene.

Neither do we find anything peculiarly Celtic in the imaginative use of a single detail, which suggests the whole scene experienced in common with the detail. Such is the prayer in Deuteronomy which describes the plague so terribly: "In the morning, thou shalt say, Who will grant me evening? and in the evening, Who will grant me morning?" The use of the imagination, that Ruskin called imagination penetrative, is the very substance of poetry. It is that delight of suggestion and self-discovery which the realists lose by their Tarpeian weight of excessive detail. Walt Whitman with his interminable catalogs led the way and Joyce has now removed all devices of printing by which detail might be felt individually. Joyce is an unpunctuated Whitman. It is often said that we cannot see the woods because of the trees. Whitman, Ibanez, Joyce and their company bury us under a load of sawdust.

FRANCIS P. DONNELLY, S.J.

IGNATIUS LOYOLA

Inflamed with God's own fire, and armored strong
With living zeal for piety and truth,
This military man in flower of youth,
Flung soul and body full against the throng
Of evils that had battled virtue long.
And, tasting days that reeked with pain and ruth,
Deeming, for Christ, no labor too uncouth,
He made the Saviour's life his own life-song.

O dreams that cannot die, O deeds that tower
Upon the mountain-peaks of love sublime!
Ye are not born to live an age, an hour,
Nay, God's own breath blows on you for all time.
Ye have a strange, unconquerable power,
As down the world's sad steps your blessings chime.

J. CORSON MILLER.

REVIEWS

The Prophets of Israel in History and Criticism. By HAROLD M. WIENER, M.A., LL.B. London: Robert Scott.

Mr. Wiener's historico-apologetic contributions to Old Testament study are always welcome, and are usually as sound in logical method as they are candid in profession. If his treatment of prophecy cannot be unreservedly commended, it certainly supplies priests and scriptural teachers with some helpful and suggestive material. Its main contention is altogether wholesome and true. Taking firm stand on the supernatural foreknowledge of the Prophets as against Kuenen and his imitators, Mr. Wiener sets out to prove his thesis by a long and interesting list of verified predictions. His criteria for the recognition of a given historical fulfilment of prophecy are not always equally convincing, but at least they are clearly stated, and applied to well-authenticated modern data. This alone makes his inexpensive manual a useful source of reference to teachers and students of Old Testament exegesis, and merits him the thanks due to painstaking study.

With such a scope, Mr. Wiener may persistently leave Messianic prophecy wholly untouched as to its fulfilment; but the consequence is a fine object-lesson of the only adequate account of Hebrew prophecy, for the absence of this central aspect reduces his chapter on "the achievement of the Prophets" to such manifest bathos that we could have wished it unwritten. He is again disappointing on the unity of the Book of Isaias. In ascribing chapter xl—lxvi to an unknown writer of the exile Mr. Wiener is more fashionable than self-consistent. In his introduction he has repudiated the three basic principles of rationalistic criticism, yet it is simply the third of these principles that supplies his models with all that "appears to him convincing" of the necessity of a Second Isaias. He then accepts the mythical position of Mahomet's coffin by refusing to admit a third Isaias within the section assigned to the second. Even Cheyne speaks truly when he points out that the plural authorship of the book, if once accepted, cannot rest with a single partition. Mr. Wiener sees the incongruity of making the greatest stylist of the Old Testament a man unknown by name to his contemporaries, and then takes a leaf from the logical methods of his opponents by affirming this to be "*the only certain instance of a prophet who at present has neither name nor title at the beginning of his work!*"

W. H. McC.

Parties and Party Leaders. By ANSON DANIEL MORSE. Boston: Marshall Jones Company. \$2.00.

In view of the amorphous condition in which both political parties in the United States find themselves, this collection of essays, now published for the first time in book form, is quite opportune. On the whole, they constitute a very searching analysis of the true party functions and of party government, both from the theoretical and historical point of view. The theory, it is true, suffers somewhat from the over-influence of German and English philosophy and this accounts for the author's adverse criticism of Burke's definition of a party as a "body of men united for promoting by their joint endeavors the natural interests upon some particular principle in which they all agree." It is noteworthy, however, that the author, in the end, is found criticizing both our parties for not conforming to this same ideal. In the treatment of party leaders, objection might reasonably be offered to the statement that Hamilton "wished to destroy the States." This is scarcely accurate, since many passages to the contrary might be quoted from the *Federalist* and from Hamilton's speeches in the New York Convention for the ratification of the Constitution. The author's exposition of Jefferson's influence on the early beginnings of party politics is admirable, but he might have solved many of his difficulties had he realized that the radical difference was, at the start, due to the divergent concept which the two great leaders held with regard to human nature. While Jefferson looked upon man merely as an emotional, instinctive animal, Hamilton considered him to be

a responsible, thinking being. This would account for the constructive work of the latter, and the negative and confusedly eclectic policies of the former. To the statement that Adams, though always religious, could not accept the Calvinistic views which in his day still ruled New England theology, the author might well have added that enough of Calvinism remained to prevent Adams from attaining to the clear vision of Hamilton's political principles. In general, the book holds up a splendid standard for political parties and politicians alike.

M. F. X. M.

The Nuptial Flight. By EDGAR LEE MASTERS. New York: Boni and Liveright. \$2.50.

Mr. Masters has written an unusual, in some respects a fascinating book, not intended, let it be said at the outset, *virginibus puerisque*. If he has a thesis to sustain, it has been concealed with successful art. Nevertheless teach he does, and powerfully; and the gist of his teaching is found in the old, old lesson that society is wholly impossible without self-respect, self-denial, and a general realization of the truth that while man is an animal he is not merely an animal. Frankly, the literary qualities of the book are not high, probably because a problem so complex as the existence of pain and suffering is beyond even Mr. Masters' great powers. Yet William and Nancy are among the noblest portraits in our gallery of the pioneers of the Middle West. Life puzzled them, as it must puzzle every man who ponders upon its paradoxes and unsolved mysteries, but bewilderment wrought neither disillusionment nor bitterness. They discovered an answer, and with it a modicum of peace and happiness, in the old ideal of devotion to duty. If there was a *Weltenschmerz*, it was to be assuaged neither by maudlin tears nor by self-indulgence, but by a life of toil so forgetful of self that it could be consecrated to the perfecting of that environment in which they found themselves. Why their children lost these high but eminently practicable ideals is a mystery which Mr. Masters does not touch upon, if indeed, he is even aware that he has suggested it. But therein is the lesson, simple, trite, "mid-Victorian," and forgotten in this day: they who seek happiness as an end shall find wretchedness, but all who give themselves without stint shall find in selfless devotion the nearest approach to happiness possible upon earth.

P. L. B.

Two Years in Southern Seas. By CHARLOTTE CAMERON. O.B.E., F.R.G.S. Boston: Small, Maynard & Co. \$4.50.

Not only is the author of this volume a loyal Britisher and an intrepid traveler, but she is a most conscientious writer, who sets down her facts as she goes. She is also broadminded and gives credit when credit is due even though this may redound to the glory of another faith and land than her own. Her book covers practically all the South Sea Islands under British rule and also those taken over from Germany by mandate. It is a fascinating narrative and one does not know whether to admire more the wonders of land and sea that she unfolds, or the dauntless courage of a woman who faced perils of storms at sea and cannibals on land with her camera in one hand and her revolver in the other. The splendid work of the Catholic missionaries in these distant and comfortless islands elicits unstinted praise from her, especially that of the Sisters—the "good Sisters of the Sacred Heart, whose work will never die."

Speaking of the natives on an island of the Shortland Group, she says, these "ferocious-seeming folk wore a cross above their neck, Catholics all, and under the Marist Brotherhood. It seems almost incredible that these dreadful savages could have been Christianized." "America," she tells us, "is a keen competitor against Australia and New Zealand for Samoan copra and during the war gained a big influence over the copra industry . . . Pango-Pango is a sort of 'Pet Wooley' with the Americans.

The natives are well looked after and prosperity is in evidence on every side in American Samoa." Mrs. Cameron has a mission, for she is one of the builders of an empire. F. R. D.

Living With Our Children. A Book of Little Essays for Mothers. By CLARA D. PIERSON. New York: E. P. Dutton & Co. \$2.00.

Those of us who can look back over more years than we like to admit in public often wonder how we ever attained our present status in view of all the systems, regulations and problems that beset the "modern" child's development and in which our own bringing up was so obviously lacking. These essays are no collection of the infallible rules for "old maids' children," but the synthesis of the experience as teacher, mother and grandmother of a kindly, sensible woman. The counsel and advice to solve the perplexities of young parents, or those caring for children, are given in a simple and rational way devoid of any of the cant or fads that are to be found in so many other guides for the care of youngsters. And remembering that "the fear of the Lord is the beginning of wisdom," the necessity of early religious instruction is specially insisted upon. T. F. M.

BOOKS AND AUTHORS

Pamphlets.—Though it be a small brochure, "What Is Wrong? or the World's Plight" (Encyclopedia Press, \$0.25), by John Losabe, ranges over vast philosophic and economic problems. After establishing the folly of "Theophobia" and discoursing on the chaotic state of religion in the Protestant Churches, the author treats of the economic and social conditions of the modern world. In conclusion he posits the necessity of moral guidance "that civilization may not perish."—Two interesting issues have come from the Paulist Press, "A Sociologist in Mexico," by Rt. Rev. Francis C. Kelley, D.D., and "The Divinity of Christ," by Rev. James M. Gillis, C.S.P. The former of these pamphlets is a brilliant refutation of Professor Edward Ross' book, "The Social Revolution in Mexico." While granting that Professor Ross is one grade superior to the "official investigators" of Mexico, Dr. Kelley analyzes, discusses and demolishes many of the conclusions drawn by the investigator. Father Gillis answers for the modern world the question put by Christ to unbelievers of another day, "What think you of Christ?" In the first part, he proves from the synoptic gospels that Christ laid claim to true divinity. In a popular, but not the less scholarly manner, he establishes the same claim from the writings of St. John.—The necessity of printing a fourth edition of "The Religious Teacher and the Work of Vocations" (Sisters of Mercy, West Hartford, Conn., \$0.10), by Rev. J. B. Delaunay, C.S.C., is a clear indication of the value of the brochure and the need of such a guide. In successive chapters, the pamphlet treats of the nature of vocation, the duty of teachers and the means by which they can cooperate in awakening vocations, and the two signs by which a true call can be tested.—Those who are interested in the attempt to establish a "National Home" for the Jews, will find one side of the question ably discussed by J. M. N. Jeffries in "The Palestine Deception" (London: Carmelite House, 1/). As special correspondent of the London *Daily Mail*, Mr. Jeffries made a prolonged and systematic study in Palestine of the financial situation and the attitude of the people to the Zionist regime. His first conclusion is that "British policy in this business of the Near East and Middle East mandate is entirely wrong." His midway and his final conclusion is that if England persist in this policy "nothing but embarrassment, war and ruinous expenditure" will be the outcome.—While so many philosophers are striving to evolve a satisfactory theory of knowledge, John Burnet, in the Romanes Lecture for 1923, takes for his subject, "Ignorance" (New York: Oxford Press, \$0.70). After paying due tribute to the advances made in the sciences and the revelations of prehistoric archaeology and the like, Professor Burnet paradoxically states that

"the recent enormous growth of potential knowledge has been accompanied by a corresponding growth of actual ignorance." With some truth, perhaps, he declares that "the young men of today are absolutely and relatively more ignorant than those of forty years ago, and what is worse, they have less curiosity and intellectual independence." The lecture contains some good pedagogical principles by which ignorance may be dispelled.

New Editions.—The story of the "widow's son, a little scholar, seven years old or nigh," who

Full merrily was wont to sing and cry .

O Alma Redemptoris evermo'

is retold in "The Prioress's Tale," Adapted from Chaucer, (Burns, Oates and Washbourne, \$0.40), by S. D. Collingwood. Chaucer must lose by any translation into modern English, but the present adaptation retains much of the charm and quaintness of the original.—Much of the Calvinistic theology of the seventeenth century is shorn away from Edith Freelo Smith's abridgement of that oft-quoted classic, "The Pilgrim's Progress" (Atlantic Monthly Press, \$1.50). The type of this new edition is large and clear; but best of all are the illustrations, striking silhouettes, by Harriet Savage Smith.—Breaking through the silence of his retreat, ex-President Wilson has delivered a message to the effect that "our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practises which spring out of that spirit." Published originally in the *Atlantic Monthly*, it has now been issued by that press in libretto form.—"Last night I was seized by a fit of despair that found utterance in moans," wrote Marie Bashkirtseff in her journal, "and that finally drove me to throw the dining-room clock into the sea." In "Amiel's Journal" (Macmillan, \$2.00), edited by Mrs. Humphry Ward, there is no parallel to this outbreak, for the Swiss professor hated action and abhorred scenes. But there is despair, there is pessimism, and moans that silent the laments even of the redoubtable Missus Gummidge. For Catholics the book has no message of value.

Drama.—By far the finest book on the subject that has yet come to our attention is "The Craftsmanship of the One Act Play" (Little, Brown and Co., \$3.00), by Percival Wilde. In importance it ranks with Archer's "Playmaking" and the "Dramatic Technique" of George Baker. It is authoritative, definite, complete and interesting. No one should think of teaching the one-act play without having Wilde as his right hand man.—The Civil War has been a fruitful source of dramatic inspiration, and Americans have seen it on the stage in varying effects. John Drinkwater, the English poet, has woven a choice little play around one of the finest characters of that war. "Robert E. Lee" (Houghton, Mifflin), is the dramatic story of a soldier-hero who was not a militarist. The author has drawn the character of Lee with greater success than he did the leading role in "Lincoln."—Many parishes will be preparing soon for the Lenten Plays which every year are becoming more popular in the United States. It will be worth while for the directors to read the beautiful Passion Play, "The Lord of Death" (Longmans, Green, \$0.50), by M. A. de Fuije, translated by Louis N. Parker, before deciding to put on something of questionable literary value. Though our Divine Lord is present in every thought, He never appears on the stage. The action centers about the Centurion of Capharnaum. The piety is real, the atmosphere is Catholic and the taste is excellent.—Seven rather shallow little plays on a great variety of subjects make up "Plays for a Folding Theatre" (Stewart, Kidd, \$2.00), by Colin C. Clements. "The Siege" is an exception. It is dramatic and should be effective on the stage.—In spite of what Zona Gale writes on the blurb, "Red Bird" (B. W. Huebsch, \$1.50), by W. E. Leonard, is a very ordinary Indian play written by a Professor

of Classics who seems to have wandered for a time from his true vocation.—Those who are familiar with the work of Arthur Schnitzler, the brilliant and famous Viennese, know beforehand his point of view and subject matter in "Comedies of Words" (Stewart, Kidd, \$2.50). Those who have never read him may be congratulated. Read Schnitzler and lose all faith in the providence of God and the elemental decency of human nature.

Non-Catholic Thought.—"All generalizations are false, including this one," may truly be said of "Liberalism, Modernism and Tradition" (Longmans, Green and Co.), by Rev. O. C. Quick, M.A. The book is a series of general statements and wide assumptions that scarcely adumbrate the truth. The serious intent of the author cannot be doubted, but his very aim, "to attempt to find a way of reconciliation between modern and traditional modes of thought" marks his work as futile and impossible of accomplishment. The chasm which the Modernists and Liberals have created between themselves and the sane scholarship of the past cannot be bridged over. The differences they create are in fundamentals, and their tendencies are markedly anti-Christian; hence, there can be no synthesis. In view of the classic Catholic exposition of the natures in Christ, the author's gropings in Christology are pathetic. His version of Catholic orthodoxy is a strange mixture of mysticism and mistily apprehended dogma.—It required deep concentration and great persistence to read "The Appearance of Mind" (Longmans, Green & Co. \$2.00), by James Clark McKerrow, M.B. In addition to haziness of thought, the book seemed to suffer from ambiguity of expression. The key to the mystery, however, was discovered in the appendix, in which the author makes an *apologia pro sententiis suis*. "We have used words 'in a Pickwickian sense,'" he says. Later, he confesses, "We find ourselves at once Atheist and Theist, Necessitarian and Libertarian, Mortal and Immortal." "In theory, we may regard a man as a Series of Conditioned Events. But in practise, we regard men as responsible for their actions." The publisher may have judged that there was some good in the book: the reviewer found none.

Catholic Varia.—As a desk book for those engaged in the care of convert classes, "The American Convert Movement" (Devin-Adair, \$2.00), by Edward J. Mannix, S.T.L., should prove extremely valuable. The book might well be considered an introductory course in methods, to be used by the director in conjunction with his own experience. Prescinding from the manifestations of grace, Father Mannix presents a study of the human element in the various processes of conversion, his sources being the personal testimony of a long array of noted converts. The order of the book is well thought out, the style pleasing, and the frequent introduction of telling examples makes the reader realize the magnificent growth of the American Church during the past century. The Appendices with their lists of prominent converts and their splendid bibliography of convert literature, are admirably arranged and should of themselves win a wide circle of friends for the book.—The lately published "Statutes of the Diocese of Crookston" (Herder, \$1.50), promulgated at the Diocesan Synod, held in 1921, by the Rt. Rev. Timothy Corbett, is a volume that may be profitably used outside of the diocese for which it was intended. Based on the new regulations of Canon Law, it is a practical handbook of parochial procedure, and a clear exposition of the priest's obligations and duties.—The Very Rev. E. Canon Maguire, D.D., in his book, "St. Barron" (Browne and Nolan), deserves great credit for his laborious attempt to unravel facts from legends. Though the volume has but little interest to the general reader, it contains a splendid account in the appendix of the trial for slander of Bishop McLaughlin.—A handy pocket edition of the New Testament, with a table of doctrinal references and index to the gospels and epistles, has been issued by the

Chaplains' Aid Association (New York). The edition sells for twenty-five cents and merits widespread distribution.

Poetry.—While a great many pieces in "The Passing Throng" (Reilly and Lee), by Edgar A. Guest, are nothing more than rhythmic prose, an occasional poem, with delicate touch and real emotion, raises this popular poet above the class of mere versifiers. In this latest volume the subject matter is unique and so varied that it carries a message to every member of the family.—An undefined religious element creeps through the "Songs of Silence" (McBride, \$1.75), by F. L. Holmes. Although this collection will never merit classification with the better poems of the age, the author has the gift of singing with that breathless sort of melody to which public taste seems to be reverting. "How Good is the World" may be chosen as a specimen:

I shout, I sing 'til the echoes ring,
I leap on the deck with joy;
I race with the boat aside us afloat,
I jeer and I cheer like a boy.
How good is the world! Like a steed a-race,
My staunch ship leaps at a rattling pace
And plunges away with me.
And I sail, I sail, and I pray that a gale
May sweep o'er the summer sea.

That Englishmen have no sense of humor, a thesis generally held in America, is flatly negatived by "To the God of Love," "For Dartymoor," "Lines to a Mudlark" and numberless other verses in "Poems from Punch" 1909-1920. (Macmillan, \$2.50.) One vainly searches the humorous magazines of the United States for such exquisites as "A Dream Ship" and "Summer and Sorrow," or for such subtle questionings as "Dulce et Decorum." This entire selection of verses is completely excellent, with hardly a lay that will not give real pleasure even in a second reading. The introduction by W. B. Drayton-Henderson, while difficult and consequently scarcely to be glanced through, is a sound and thorough valuation of the function of the comic spirit.

Fiction.—Magic beauty of language and a mystic peacefulness pervade Walter de la Mare's latest volume, "The Riddle and Other Tales" (Knopf, \$2.50). Each one of the eighteen pieces in this parcel of short stories is captivating. From the manner of telling, not only persons, but things themselves, take on a reality subtle to explain yet irresistibly attractive.

Peter Clancy, the hero of "The Sinister Mark" (Doubleday, Page, \$1.75), by Lee Thayer, is a genial but ingenious detective. Though the reader, at times, may feel his imagination being stretched beyond the breaking point, he will find this book as good and wholesome as it is pleasant and full of mystery. Unless the reader is very clever, he will miss the clue that solves the mystery. But there is some consolation in knowing that even Clancy did not discover it until near the end of the story.

Another very clever detective yarn is David Fox's "The Doom Dealer" (McBride). A group of professional gamblers which masquerades as an advanced type of investigation bureau, takes up, in behalf of a charming maiden, the solution of a strikingly complex mystery. This new adventure of "The Shadowers, Inc." is, in its conception and expression, beyond moral reproach. Its appeal is to those who like an intricate plot unraveled by rapid action. This entertaining book may, without any reserve, be safely recommended.

In the "Hawkeye" (Bobbs Merrill, \$2.00), Herbert Quick, in the same leisurely styles as in his "Vandemark's Folly," presents an interesting story of frontier life. As an intensive study of the elements that went into the making of the civilization of the prairies, the book has, as far as the atmosphere and the general lines of development are concerned, undoubted historical value. Those who are impatient of detail may find it too long drawn out. The characters are real, however, and distinctive.

Sociology

The Grist of Legislation

ONE of the last informal statements of the late President Harding, sent from Alaska during his tour, was to the effect that he believed that there was little or no need for any immediate assembling of the Congress in special session. The public is in hearty accord with this view. The legislative recess brings back some of the youthful joy we were wont to feel on the last day of school. It is a breathing spell, a period of convalescence, which enables us to renew our strength against the avalanche of legislation that is impending. As one writer phrases it, "we are 'lawed' into existence, 'lawed' through life and 'lawed' out of it, more than any other nation on earth."

Buckle paradoxically remarks, in the "History of Civilization in England," that all advance in legislation, in the past five hundred years, has been made by repealing laws. This extreme statement will hardly stand the light of legislative history, but we have seen the utility of this principle of legislative repeal in our own day and place. New York recently experienced the sensation in the repeal of the Mullan-Gage act. The Transportation Act of 1920, passed by Congress to improve the transportation facilities of our country, contains another excellent example of Buckle's generalization. After a quarter of a century of enforced competition, imposed by legislative order under stringent penalties, the law-makers completely reversed themselves and provided for the permissive amalgamation of the railroads into several trans-continental systems. The famous "rule of reason" announced by the Supreme Court in the Anti-Trust cases is regarded by many as a partial repeal of the Sherman Anti-Trust law by the Court.

What is wrong with our legislatures? It seems that the prevalent and principal shortcomings of our legislative order may be reduced to four in number: (1) the monumental mass of bills which are annually thrown into the legislating hoppers, (2) the selfish class-serving interests which promote many of these potential statutes, (3) the fan-like extension of Government into regions heretofore untrammeled by officialdom, and (4) the precipitate and unscientific consideration which precedes the enactment of these bills into law. Let us in this paper briefly consider two of these factors. While they are separate and distinct, it is believed that there is a certain connection and relation between them which an examination will disclose.

(1) Twenty thousand different bills were introduced in the Sixty-seventh Congress alone. Reports from thirty-one States, covering the bills introduced in the legislative sessions of 1923, show the appalling total of 36,510 bills presented, or an average of about 1,200 bills for each State. Summaries from twenty-nine States disclose that 8,340 bills were enacted into law, making an average of almost 300 new laws in one year in each State. This does

not mean that the remainder of these bills are doomed to eternal oblivion. Far from it. Many of these bills are classed under the head of unfinished business to be taken up at the next session. Others, while suffering defeat, will bob up serenely at the subsequent assemblies. It is this pyramidal process of piling up the political nostrums of the past that has given us our constantly growing number of laws. Persistence in pressing a bill, whatever its intrinsic merits, eventually means its passage. The reasons for this anomaly in our political system will be developed later.

But the times are changing, we are told. Life is more complex. New problems demand new laws. Therefore we must expect this increase in our legislative output. The premise is true. But does the conclusion justify this torrent of legislation? In so far as the law-makers act to meet the emergencies brought about by the advance of industrial relations, to erase the friction and waste of the closely-knit fabric of our compact social order, and to deal with the proper and necessary functions of Government, while we may deplore it, we cannot criticise the inevitable increase in the number of laws. The primary function of the State is to promote the common welfare of the people. Government also has secondary functions to perform. It may pass laws to lessen the hardships and necessities of the weaker groups, when they are *not otherwise remediable*. Herein lies one of the dangerous tendencies of present-day legislation. Under the guise of these subsidiary and permissive functions of the State, laws are passed not to conserve or restore equality, but to confer privilege and advantage upon the favored groups. The machinery of the political order, which has brought about this pernicious condition, may now be touched upon.

(2) To confine our topic to the Congress, although the deadly parallel may be found in our State legislatures, we need not be told that many of our laws, which are annually passed, are originated, framed, lobbied and financed by some special interest or organization. They do not come forth in response to a popular demand; they do not promote the common welfare. Some group, seeking not to right a wrong, but to foster selfish ends, storms the doors of Congress for a desired bit of legislation. Washington abounds with bureaus, commissions, societies and associations, all bent on "putting over" their favorite measure. The "anti's" and the "pro's" without number press forward with their special cure-alls. As I have elsewhere said, quite apart from the excesses of temporary majorities, we are lately beginning to realize the dangers of organized minorities.

It would be unfair to intimate that all these organizations are actuated by narrow motives. But we may properly question the validity of the real purposes of many of these societies and their sinister influence upon legislation. They form no necessary part of a "government of the people, by the people, and for the people." One might hazard the suggestion that the country could survive their complete

removal from political life. At all events, these abundant groups, each with its particular program, must be held partly responsible for the entrance of the Government into quarters heretofore reserved for private initiative and for individual self-help. And that entrance marks a new phase which will be considered in another paper.

WALTER B. KENNEDY.

Education

The Parent's Part in Education

THE story of the mother who wrote Miss Jones of the district school, "Dear teacher, please don't learn Agnes so much about her insides it ain't nice," is very amusing and, of course, wholly apocryphal. What parent nowadays knows what her little Agnes is learning at school? For the modern parent is either a tired business man who has forgotten that his most valuable assets are his children, or a mother so engaged with movies, teas, block-parties and programs for public improvements that she has scant leisure for real duties at home. So no modern parent wrote that complaint. He or she would not be greatly concerned if he learned that little Agnes were taking a course in experimental Bolshevism, provided always that his offspring made no outcry about the matter at home. And the little Agneses of fifty years ago did not study physiology. They were far too busy with their Noah Webster's spelling book, or McGuffey's First Reader to be concerned about their glands or the state of their bronchial tubes, and many of these poor children actually finished the eighth grade without ever so much as hearing of an adenoid. They had mumps, measles, sore throats and stomach-aches, and that ended their course in physiology.

The patient reader will probably conclude that I reject the story of little Agnes and the note. I do. It lacks all marks of credibility. I wish it were true, but, as was remarked in an editorial in AMERICA some weeks ago, the real fact is that the ordinary father or mother of the present day knows very little of what the child is doing at school. He thinks that he has finished all that can be reasonably asked when he has brought the child to school, habited and in his right mind. What are schools for any way? Aren't they supposed to do the teaching? That is the business of the school, and, any way, he has no time to investigate.

No error could be more fatal. Unless from the very outset there is intelligent cooperation with the school, the child might almost as well be on the street. This, indeed, was the method adopted for Samivel by the elder Mr. Weller, and Mr. Weller's ideas on education, while no worse, were not much better than the theories proposed by Rousseau who, if memory serves, would have children

deposited at the doors of a handy orphan asylum. At the present moment, our Catholic leaders are at pains to impress on us that as Americans we ought to protest against laws which force us to send the child to one school rather than to another. We are told that the right to control the child's education flows from the essential relation between parent and child, the child being, as it were, a continuation of the father's personality; and, further, that if we permit an absolute State control, we really set up a mechanism which in time will completely undermine the very foundations upon which our constitutional Government is based. Certainly, if by law the training of the child can be taken from the home and placed under the control of an official appointed by the State, there seems to be no reason why the State may not also establish its control over other interests decidedly less sacred. All this is true, and in these days of resurgent bureaucracy it is important that genuinely American ideals be urged for our serious consideration. Unfortunately, the argument to show the validity of parental rights is sometimes so stated that even Catholic parents draw a false conclusion. They gradually come to the belief that their part in the educational process ends when the child is placed in a Catholic school. It would be more correct to say that then it really begins. At least, it takes on a new importance, and because it necessarily establishes new contacts, becomes more difficult. Time was when the factors in the educational process were, mainly, two; the child and the parent. Now the school must be added.

One of the many excellent features of the books on home-training by Miss Ella Frances Lynch is the emphasis laid on the truth that, after all, the real sources of education are in the home. Certainly, every teacher knows that unless the intelligent interest of parents can be secured, her best efforts will always fail of their full effect, and in many instances will be wholly neutralized. I have been a teacher myself, and speak from an experience which if neither wide nor extensive, at times was assuredly sad. Almost unconsciously, I think, the teacher grows to look upon the parents as creatures essentially unreasonable. Either they take no interest at all in their children, or their interest is of a kind which will soon fit the child for the reform school. How can the teacher impress upon the child the importance of punctuality, thrift, truthfulness, when parents not only lack these qualities but actually indulge their children in the opposite vices when there is question of school life? More than one teacher in a Catholic school has told me of children well nigh ruined by the bad example of parents. I am not speaking of moral ruin, although that may come later. What influence can be wielded by the teacher of religion, for instance, if parents themselves are careless? What will the child think of the teacher's insistence upon the precept of hearing Mass on Sunday when he sees that at home the precept is not considered of especial importance?

Of what use is it for the teacher to insist upon regular attendance and punctuality when parents for no reason at all, except the avoidance of trouble attendant upon the performance of duty, permit the child to absent himself, or furnish him with a note of "excuse" which is wholly false, when he wanders into the class room thirty or forty minutes late? It has sometimes seemed to me that some parents are determined that the school shall be made a means of effectively teaching their children sloth, irresponsibility and untruthfulness.

The best school, as all agree, will produce but poor results unless parents give their cooperation. I do not mean that father or mother ought to usurp the teacher's place or authority, but simply that they display the same intelligent interest which they would give any other important undertaking. Little Agnes and Johnny, I suppose, have now begun a new year at school. It is possible that their success last year did not equal the hopes reasonably entertained by their fond parents. In the hope of making this a golden year, I suggest that you study a few rules which I have drawn from the depths of my experience in the class-room.

1. Send your child to school every day, and see that he arrives on time. A broken course usually means retardation, and habitual late-coming is almost as bad as absence.

2. Although he may be an extraordinary boy, insist that he follow the regular school-program. If Johnny says, "I don't like arithmetic," make him study arithmetic even if you have to use a club. Juvenile precocity is frequently nothing but an excuse to escape hard work.

3. Talk to him about his work at school, and let your interest teach him how important it is.

4. Do not take for granted that the teacher is always wrong. It is quite probable, as things go, that he or she may be right.

5. Call at the school occasionally, and make the acquaintance of the teacher and of the authorities. A personal interview is always the best way of settling any difficulty. To many a teacher, the parent is like the cuckoo; often heard but never seen.

6. If you permit Johnny to go to the movies four or five times a week, or to engage in the butterfly life at the age of twelve, look for nothing but disaster.

7. Remember that while the school has Johnny for about twenty hours a week, you are supposed to have him for the remaining 148. Therefore when telling the tale of Johnny's iniquities, divide the responsibility with due equity.

8. Try to be as patient, both with Johnny and his school as you wish others to be patient with you. We all have our faults, but the teacher is daily obliged to emulate Job.

JOHN WILBYE.

Note and Comment

The Mightiest
League of All

WRITING from the International Catholic Conference at Constance, already mentioned in AMERICA, a correspondent calls attention to the fact that the members constituting that gathering were mainly French and German, although eighteen other nationalities were also represented. French and German delegates freely compared their views and perfectly fraternized with each other. Why indeed should not Catholics the world over, as our correspondent adds, form one mighty league of peace? The influence of the 300,000,000 members of that league could not but mightily influence the world for a true brotherhood of nations. "One conclusion," he says, "can with certainty be drawn from the Congress. It is that the broad masses of the people, not in Germany only but in France as well, are longing for a true and lasting peace." If all Catholics were to work in the spirit of the Holy Father for the peace of Christ in the reign of Christ, forgetting racial prejudices and correcting false nationalistic impressions, what a power for good could the Church become at the present moment!

The Japanese
Pheidippides

THE feat of Yonemura, the one radio operator whose mast was spared by the Japanese earthquake and on whom alone all the world depended for the first news of the terrible disaster, recalls to the mind of a New York Times editorial writer the popular story of the Greek Pheidippides who ran all the way from the plains of Marathon to Athens, dying when he had brought his message of the victory over the Persians. But Yonemura had more than Mount Pentelicus to cross:

It was the height of the whole half of the world that he had to climb. If he could not deliver the message, the stricken millions must wait for sympathy and succor until some slower messenger could be found to carry it. Long before Pheidippides could have finished his first stadion, Yonemura had reached San Francisco, and in the time that it took Pheidippides to reach Athens Yonemura had told the whole civilized world of what seems now to be the worst disaster the earth has ever known.

It would take the scientific imagination of a Marconi, a Carty or a Langmuir to follow the marvelous run of the Japanese Pheidippides, which brought almost instantly the response of every people on the face of the globe. For he not only carried the message to San Francisco, he carried back to Japan the prompt and helpful answers.

Such were the old world methods and such are the new. By the side of Pheidippides let us place Yonemura.

Judiciary Advised
to Correct Itself

WE recently had the rare and edifying spectacle of an editorial in the *Wall Street Journal* meeting with an enthusiastic reception by the American Federation of Labor. "There is something at once stale and hysteri-

cal," wrote the financial paper, in rejecting as vain the fears of revolution that had been expressed by a committee of the American Bar Association, "about such fears for the safety of political institutions in a country which has survived a century and a half of unrestricted immigration, four years of bloody civil strife, four foreign wars, and the social and economic metamorphosis from pastoral to industrial civilization." The editor saw in free speech the safety valve against political explosion, and warned the Bar Association that:

The example of a legal profession and a judiciary zealous and effective to afford all classes of citizens that prompt redress of wrongs which the Constitution intends, will do immeasurably more to foster a genuine patriotism than all the precepts the Bar Association can put forth.

Fully agreeing with this the News Service of the A. F. of L. adds that it is childish to believe, after the manner of professional patriots, that "revolutions are ordered on a certain date by a group of men rather than because of deep-seated wrongs that a desperate people find they cannot remove through legal methods."

The Giant of the Motor Industry

THE largest cash holding ever reported by any industrial concern in the world, according to the New York *Tribune*, is that of the Ford Motor Company just made public by Dow, Jones & Co. The total cash balance on June 30 was \$210,293,922, assuming the good will item of \$20,517,986 unchanged. The minimum profits for the four months ended June 30 were \$54,351,560. All these profits, we are told, accrue to the Ford family, in which the entire ownership of the company is vested. Less than twenty years ago, when the company was organized, Henry Ford's total capital investment was only \$28,000, some of which had been subscribed by friends. Today the total assets of the Ford company are \$597,000,000. At the head of the multi-millionaires of the United States his name leads all the rest. One thing at least he has established: that high wages for the workers and low prices for the public are not incompatible with the greatest business success. But in the Ford works there is no "loafing on the job."

Death of Dr. John P. Davin

THE death at Baltimore, on September 2, of Dr. John P. Davin of New York has removed a figure of growing national importance. Readers of AMERICA will remember his occasional contributions to this review, usually on the subject of Prohibition and the sale of narcotics. "He's like a character out of Dickens," a clergyman once remarked, and the observation was true. He had all of

Dickens' hatred of sham, hypocrisy, and oppression, his love of the poor, and his courage to stand forth bravely in defense of what he conceived to be the truth. From the outset Dr. Davin foresaw the dangerous implications of such legislation as the Volstead law which goes far beyond the letter and spirit of the Eighteenth Amendment, and he was the one physician in the United States who took an active part in the Congressional hearings on the Volstead bill at Washington. In May, of the present year, he also attended the hearings convoked by Governor Smith of New York on the repeal of the Mullin-Gage State Prohibition law. In letters to the press of New York and Baltimore, and in articles contributed to the medical journals, Dr. Davin continually called attention to the growth of bureaucracy in this country, evidenced by the attempt to control the medical profession through the Federal maternity act and similar examples of alleged health-legislation, and the local schools through the Towner-Sterling Federal legislation bill. A genuine old-fashioned American, as well as a Catholic of simple, unaffected piety, Dr. Davin must often have felt himself out of place in a world bent on reform through legislation alone. But his influence was greater than he knew.

Canadian Social Week

THE fourth annual *Semaine Sociale* of Canada, a week devoted to public lectures presenting the Catholic solutions to social and economic problems, was held in Montreal, August 27-31. The *Semaine* is conducted by a permanent committee of prominent priests and professional men for the purpose of attracting the interest of educated and influential French-Canadians in social questions and securing their support for Catholic ideas. The subject of conference this year was "The Family." Four lectures were given daily by ecclesiastics or laymen who are considered authorities in the matter discussed. The family was studied in its constitution, history, ideals and rights. Remedies were suggested for the practical difficulties of modern life, and for the more serious perils of divorce, infant mortality and race suicide. The work of the lecturers is given permanence in the year book of the "Semaine," which aims at building up in this way a complete and valuable library of Catholic economics for French Canada. Subjects already studied and thus preserved are "Unionism," "Capital and Labor," and "The Encyclical Rerum Novarum of Leo XIII." An especially interesting feature of the week was an open-air meeting held in one of the city parks to manifest the sympathy of Catholic economists with the legitimate aspirations of labor. The meeting was under the patronage of the Central Council of Catholic labor unions of Montreal, and was attended by a very large and enthusiastic audience of workingmen.